HERTFORD

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PREFACE TO THE SECOND EDITION

THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be unadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock,—which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar, and for their convenience I recommend that the Grammar may be taken up in the following

order 1. § 1-36, 2. § 209-267, 3. § 62-186 and 188-190, 4. § 37-61, 187, and 191-208

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful, and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

TH. BENFEY

GOTTINGEN,
January, 1868

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PART THE FIRST

LETTERS AND PHONETIC RULES

CHAPTER I.—LETTERS.

§ 1. The Sanskrit alphabet, called *Devanāgarī*, comprises the following letters:—

I. Five short and five long vowels, viz.

short: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*;

long: आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṝī*, ॡ *ḹī*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Obs. ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *ā* and *i*, ओ *o* of *a* and *u*, औ *au* of *ā* and *u*.

III. 1. Two slight nasals; the one called *Anusvāra* is denoted by a dot — placed above the letter after which it is to be pronounced, e.g. अं *aṁ*; the other called *Anunāsika* is denoted by a half moon with a dot in it ँ and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e.g. अँ or अ‍ँ *a͂*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (:), e.g. अः *aḥ*.

IV. Thirty three consonants:—

1. five gutturals: क *ka*, ख *kha*, ग *ga*, घ *gha*, ङ *ṅa*;
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ña*;
3. five linguals: ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*;
4. five dentals: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*;
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*;
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*;
7. three sibilants: श *ça*, ष *sha*, स *sa*;
8. the sonant aspirate: ह *ha*.

Obs. 1. The second and fourth letters of the five first classes are aspirated, *i e* combinations of the preceding unaspirated with *h*.

Obs 2 The letter ह *ha* belongs to the guttural class, श *ça* to the palatal, ष *sha* to the lingual, and स *sa* to the dental

Obs 3 In some texts of Vedic works ळ *ḷa* and ळ्ह *ḷha* are used instead of ड *ḍa* and ढ *ḍha*, if preceded and followed by vowels or diphthongs, e g ईळः *iḷah* instead of ईडः *iḍaḥ*.

Obs 4 The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b*, *c*, *d*, etc

Obs 5. The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2 It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence. अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ऊ like *o* in *move*, ऋ like *ri* in *rid*, ॠ like *rea* in *to read*, ऌ like *li* in *lid*, ॡ like *lea* in *to lead*, ए like *a* in *fate*, ऐ like the Italian *ai* in *mai*, ओ like *o* in *note*, औ like *ou* in *our*

Anusvâra — before the semivowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants श *ça*, ष *sha*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs, *e g* before a guttural like the nasal of the guttural class (§ 1, IV. 1), कंगण *kang gana*, कंजन *kanj jana* The *Anunâsika* ँ seems to have been all but inaudible *Visarga* (ः) is to be pronounced like the Greek χ before क् *k* and ख् *kh*, like the Greek φ before प् *p* and फ् *ph*,[1] before श् *ç*, ष् *sh*, and स् *s*, perhaps like the Greek *spiritus lenis*

[1] Cf *A Weber*, Ueber ein Fragment der *Bhagavatî* (On a Fragment of the *Bhagavatî*), Berlin, 1866 (Memoirs of the R Acad of Sc), p 386 sqq The natives pronounce the *Visarga* everywhere almost inaudibly

क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun*, घ like *gh* in *loghouse*, ङ like *ng* in *to sing*.

च like *ch* in *church*, छ like *ch+h* in *churchhill*, ज like *j* in *jet*, झ like *j+h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*.[1] But at present ट *ṭ*, ड *ḍ*, and ण *ṇ*, sound quite like the English *t*, *d*, *n*;[2] in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth.

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. ष *sha* is to be pronounced like *sh* in *shun*. श *ça* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ळ *ḷa* is doubtful; perhaps it was sounded like a hollow *l*.

§ 3. The vowel ॠ *ṝ* never appears in the radical, but only in the derivative part of a real word. ऌ *ḷi* only in one verb; ॡ *ḹ* not at all in any real word. — *Anusvâra* ँ *Anunâsika* and *Visarga*, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

[1] This pronunciation is indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r*, e.g. चन्द्र *chandra* becomes चण्ड *chaṇḍa*, घूर्ण *ghûrṇa* (originally *ghûr-na*) becomes घुण्ण *ghuṇṇa*; पत्र *patra* becomes पट्ट *paṭṭa*. The fact that *r* and *l* sometimes appear as substitutes for the lingual as खोर *khora* and खोल *khola* instead of खोड *khoḍa*, seems to confirm this conjecture; cf. *Bühler* on the Origin of the Sanskrit Linguals, in the Madras Lit. Soc. Journ. 1864, and *Justi*, in the Journ. Orient and Occident, vol. III. pp. 379–83. Göttingen 1865.

[2] Cf. the Hindu transliteration of English words, e.g. डिरेक्टर *ḍirekṭar* i.e. Director; गवर्नमेण्ट *gavarnmeṇṭ* i.e. Government.

§ 4 When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I II When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced The vowel ऋ ri, however, if preceded by r, makes an exception and retains the form given in § 1, I the sign for r being placed above the ऋ ri (र्ऋ rri, § 5)

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, *e g* क *ka* The forms of the vowels and diphthongs, if preceded by a consonant, are

ा *á*, ि *i*, ी *í*, ु *u*, ू *ú*, ृ *ri*, ॄ *rí*, ॢ *ḷi*, ॣ *ḷí*, *e g*
का *ká*, कि *ki*, की *kí*, कु *ku*, कू *kú*, कृ *kri*, कॄ *krí*, कॢ *kḷi*, कॣ *kḷí*

े *e*, ै *ai*, ो *o*, ौ *au*, *e g*
के *ke*, कै *kai*, को *ko*, कौ *kau*

Some consonants alter their forms if combined with vowels Thus

र *ra*	with	ु *u*	becomes	रु *ru*
	"	ू *ú*	"	रू *rú*
ह *ha*	"	ु *u*	"	हु *hu*
	"	ू *ú*	"	हू *hú*
	"	ृ *ri*	"	हृ *hri*
श *ça*	"	ु *u*	"	शु *çu*
	"	ू *ú*	"	शू *çú*
	"	ृ *ri*, ॄ *rí*	"	शृ *çri*, शॄ *çrí*

Anusvára ं and *Anunásika* ँ when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, *e g* कां *kám̃*, किं *kim̃*, कीं *kím̃*, कुं *kum̃*, कूं *kúm̃*, कृं *krim̃*, कें *kem̃*, कैं *kaim̃*, कों *kom̃*, कौं *kaum̃*, काँ *ká◡*, किँ *ki◡*, कीँ *kí◡*, etc *Anunásika* may be placed separately after the vowel with a dash under it, *e g* काऽँ *ká◡*

§ 5 Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the tran verse line of the lower, as in ट्ट *ṭṭa* (ट्ट), or by placing one after the other and dropping the perpendicular line of the first as in ज्य *jya* (ज य) ज्यि *jyi* ज्यु *jyu* etc.

When the र् *r* precedes a consonant or a combination of con sonants it is placed on the top of it and a sumes the shape of a crescent, *e.g* र्य *rya* र्ण्य *ṛṇya* If these consonants are accom panied by marks of vowels or nasals, — is put at the right side of them, *e.g* र्ये *rye* र्यं *ryaṁ* र्ण्यैं *ṛṇyaiṁ*.

When र् *r* is preceded by a consonant it is written by a trans- verse line, or two dir ig nt strokes at the foot of the preceding consonant or consonants *e.g* ग्र *gra* ठ्र *ṭhra* This sign denotes also *r* between two consonants, *e.g* ध्र्य *dhrya*

The shape of the single letters, when used in a combination is sometimes considerably altered. The following is a li t of those combinations which occur most frequently in our printed texts.

क्क *k-ka*, क्त *k-ta*, क्त्य *k-t ya* क्त्र *k t ra* क्न *k na* क्म *k-ma*, क्म्य *k m ya* क्य *k ya* क्र *k ra* क्र्य *k r ya* क्ल *k-la* क्ल्य *k-l-ya* क्व *k va* क्व्य *k v ya* क्ष *k-sha* क्ष्म *k sh ma* क्ष्य *k-sh-ya* क्ष्व *k sh-va* क्स *k-sa* —ख्य *kh ya* —ग्ध *g-dha* ग्न *g na* ग्व *g va* ग्र *g ra* ग्र्य *g r ya*, ग्ल *g la*, ग्व *g va* —घ्न *gh na* घ्म *gh-ma* घ्य *gh-ya* घ्र *gh-ra* —ङ्क *ṅ-ka* ङ्क्त *ṅ k ta* ङ्क्त्य *ṅ k-t ya* ङ्क्त्र *ṅ-k-t ra* ङ्क्य *ṅ-k ya* ङ्क्र *ṅ-k ra* ङ्क्ष *ṅ-k-sha* ङ्क्ष्व *ṅ k sh-ra* ङ्ख *ṅ-kha*, ङ्ख्य *ṅ-kh ya* ङ्ग *ṅ-ga*, ङ्ग्य *ṅ-g ya* ङ्ग्र *ṅ g ra* ङ्घ *ṅ-gha* ङ्घ्य *ṅ-gh-ya* ङ्घ्र *ṅ gh-ra* ङ्ङ *ṅ-ṅa*, ङ्म *ṅ-ma* ङ्य *ṅ-ya*, ङ्स *ṅ-sa*

च्च *ch-cha*, च्छ *ch-chha*, च्छ्र *ch-chh-ra* च्छ्व *ch-chh-va* च्ञ *ch-ña* च्म *ch-ma* च्य *ch ya* —छ्य *chh-ya* छ्र *chh-ra*, छ्र्य *chh r ya*; ज्ज *j-ja* ज्ज्व *j-j-va* ज्झ *j jha* ज्ञ *j ña* ज्म *j ma* ज्य *j-ya*, ज्र *j-ra* ज्व *j va* — ञ्च *ñ-cha* ञ्च्म *ñ-ch ma*, ञ्च्य *ñ-ch ya* ञ्छ *ñ chha* ञ्छ्र *ñ-chh ra* ञ्ज *ñ ja* ञ्ज्म *ñ-j-ma*, ञ्ज्य *ñ j-ya*

ट्क *ṭ ka* ट्ट *ṭ-ṭa*, ट्ट्य *ṭ ṭ ya*, ट्य *ṭ ya*, ट्स *ṭ-sa* —ठ्य *ṭh-ya* ठ्र *ṭh ra*;— ड्ग *ḍ ga*, ड्घ *ḍ-gha* ड्ड *ḍ-ḍa* ड्य *ḍ ya*;—ढ्य *ḍh ya* ढ्र *ḍh-ra* —ण्ट *ṇ-ṭa*, ण्ठ *ṇ-ṭha*, ण्ड *ṇ-ḍa*, ण्ड्र *ṇ-ḍ ra*, ण्ड्र्य *ṇ-ḍ r ya*, ण्ढ *ṇ-ḍha*, ण्ण *ṇ ṇa* ण्य *ṇ-ya* ण्व *ṇ va*

त्क *t-ka*, त्त *t-ta*, त्त्य *t-t-ya*, त्त्र *t-t-ra*, त्त्व *t-t-va*, त्थ *t-tha*, त्न *t-na*, त्प *t-pa*, त्प्र *t-p-ra*, त्फ *t-pha*, त्म *t-ma*, त्म्य *t-m-ya*, त्य *t-ya*, त्र *t-ra*, त्र्य *t-r-ya*, त्व *t-va*, त्स *t-sa*, त्स्न *t-s-na*, त्स्य *t-s-ya*, थ्य *th-ya*, द्ग *d-ga*, द्ग्र *d-g-ra*, द्घ *d-gha*, द्द *d-da*, द्द्ब *d-d-ba*, द्द्ब्र *d-d-b-ra*, द्द्य *d-d-ya*, द्द्र *d-d-ra*, द्द्व *d-d-va*, द्द्व्र *d-d-v-ra*, द्ध *d-dha*, द्ध्य *d-dh-ya*, द्ध्व *d-dh-va*, द्न *d-na*, द्ब *d-ba*, द्ब्र *d-b-ra*, द्भ *d-bha*, द्भ्य *d-bh-ya*, द्म *d-ma*, द्य *d-ya*, द्र *d-ra*, द्र्य *d-r-ya*, द्व *d-va*, द्व्य *d-v-ya*, द्व्र *d-v-ra*, ध्न *dh-na*, ध्म *dh-ma*, ध्य *dh-ya*, ध्र *dh-ra*, ध्व *dh-va*, न्घ्य *n-gh-ya*, न्त *n-ta*, न्त्य *n-t-ya*, न्त्र *n-t-ra*, न्थ *n-tha*, न्द *n-da*, न्द्र *n-d-ra*, न्ध *n-dha*, न्ध्य *n-dh-ya*, न्ध्र *n-dh-ra*, न्न *n-na*, न्न्य *n-n-ya*, न्प्र *n-p-ra*, न्फ *n-pha*, न्म *n-ma*, न्य *n-ya*, न्र *n-ra*, न्व *n-va*, न्स *n-sa*.

प्त *p-ta*, प्त्य *p-t-ya*, प्त्र्य *p-t-r-ya*, प्न *p-na*, प्प *p-pa*, प्ब *p-ba*, प्म *p-ma*, प्य *p-ya*, प्र *p-ra*, प्ल *p-la*, प्व *p-va*, प्स *p-sa*; फ्य *ph-ya*, ब्घ *b-gha*, ब्ज *b-ja*, ब्द *b-da*, ब्ध *b-dha*, ब्ब *b-ba*, ब्भ *b-bha*, ब्य *b-ya*, ब्र *b-ra*, भ्य *bh-ya*, भ्र *bh-ra*, भ्व *bh-va*, म्न *m-na*, म्प *m-pa*, म्प्र *m-p-ra*, म्ब *m-ba*, म्भ *m-bha*, म्भ्र *m-bh-ra*, म्म *m-ma*, म्य *m-ya*, म्र *m-ra*, म्ल *m-la*, म्व *m-va*

य्य *y-ya*, य्र *y-ra*, य्व *y-va*, ल्क *l-ka*, ल्ग *l-ga*, ल्प *l-pa*, ल्म *l-ma*, ल्य *l-ya*, ल्ल *l-la*, ल्व *l-va*, व्य *v-ya*, व्र *v-ra*, व्व *v-va*

श्च *ç-cha*, श्च्य *ç-ch-ya*, श्न *ç-na*, श्य *ç-ya*, श्र *ç-ra*, श्ल *ç-la*, श्व *ç-va*, श्श *ç-ça*, ष्क *sh-ka*, ष्क्र *sh-k-ra*, ष्ट *sh-ta*, ष्ट्य *sh-t-ya*, ष्ट्र *sh-t-ra*, ष्ट्र्य *sh-ṭ-r-ya*, ष्ट्व *sh-t-va*, ष्ठ *sh-tha*, ष्ठ्य *sh-th-ya*, ष्ठ्र्य *sh-th-r-ya*, ष्ण *sh-na*, ष्प *sh-pa*, ष्प्र *sh-p-ra*, ष्म *sh-ma*, ष्य *sh-ya*, ष्व *sh-va*, स्क *s-ka*, स्ख *s-kha*, स्त *s-ta*, स्त्र *s-t-ra*, स्थ *s-tha*, स्न *s-na*, स्प *s-pa*, स्फ *s-pha*, स्म *s-ma*, स्म्य *s-m-ya*, स्य *s-ya*, स्र *s-ra*, स्व *s-va*, स्स *s-sa*

ह्ण *h-na*, ह्न *h-na*, ह्म *h-ma*, ह्य *h-ya*, ह्र *h-ra*, ह्ल *h-la*, ह्व *h-va*

§ 6 When a word standing at the end of a sentence or hemistich terminates in a consonant, the mark ्‌ called *Virâma*, 'pause,' which denotes the absence of a vowel, is placed at the foot of the final, e.g. अभवत् *abhavat*. The want of types for the compound consonants compels us to use this mark sometimes in the middle of a word, sentence or hemistich, as in न्‌त्स *n-t-sa*. But this proceeding is at variance with the rules of Sanskrit orthography

§ 7. The mark ऽ, called *Avagraha*, 'separation,' is inserted in the Vedic works between pure or nasalized vowels to denote the hiatus, e.g. यऽइमाच *ya imacha*, महाँऽअस्ति *mahā̃ asti*, and to separate the parts of a compound, e.g. घृतऽश्चुत् *ghṛita-śchut*. In other works it serves to indicate the loss of a short अ *a* after a final ए *e* or ओ *o* (cf. § 23).

§ 8. The mark । indicates in prose the end of a sentence or part of a sentence, in poetry of a hemistich. ॥ denotes in prose the end of a longer period, in poetry of a whole verse.

The sign °, which may be placed before or after a word, indicates that one or several words must be repeated from a preceding sentence or part of the same sentence. Thus: स एकया स तिसृभिः पञ्चभ्यो हिं करोति । °सप्तभ्यो हिं करोति ॥ *sa ekayā sa tisṛibhiḥ pañchabhyo hiṁ karoti | saptabhyo hiṁ karoti* ॥ is written instead of *sa ekayā sa tisṛibhiḥ pañchabhyo hiṁ karoti | sa ekayā sa tisṛibhiḥ saptabhyo hiṁ karoti* ॥; or सविता शं नो भरतु । वरुण° । इन्द्र° ॥ *Savitā śaṁ no bharatu | Varuṇaḥ° | Indraḥ°* ॥ instead of *Savitā śaṁ no bharatu | Varuṇaḥ śaṁ no bharatu | Indraḥ śaṁ no bharatu*.

§ 9. The numerals are :—० १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ etc. (cf. § 256).

ACCENT.

§ 10. The Sanskrit language has one principal accent only, the acute, called उदात्त *Udātta*, 'high tone.' It distinguishes besides three different intonations, the *Svarita* स्वरित 'sounding tone,' *Anudātta*, 'deep tone,' and the *Anudāttatara*, 'more than deep tone.'

1. The *Svarita* is the tone of a syllable which is immediately preceded by an acute, Udātta, e.g. that of *hma* in ब्रह्म *Brahma* where *bra* has the acute. When a vowel which has the acute is changed into a semivowel, the vowel which follows the semivowel generally retains the Svarita. For instance, when the

termination of the nominative plural अस् *as* is added to देवी *devî*, the final of which has the acute, the Svarita would fall on *a*, *devî́-às*. But as, according to a phonetic law, the *î* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udâtta, is lost, and the Svarita alone remains, *devyàs* I shall call the latter kind of Svarita the independent Svarita, as the Udâtta on which it depends has disappeared

2 The *Anudâtta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udâtta, Svarita, or Anudâttatara Thus, in आतारिष्म *ấtā̀rishma*, the first syllable has the Udâtta, consequently the second the Svarita, and the last two are pronounced in the general tone, *i e* with the Anudâtta

3 The *Anudâttatara* falls on the syllable or syllables which precede an Udâtta or independent Svarita For instance, in देव्यस् *devyàs*, *as* has the independent Svarita and *de* the Anudâttatara, in अग्निः *agníh* and आप्नुवानः *ấpnuvānáh* the final syllables *gnih* and *nah* have the acute, and consequently the preceding *a* and *ấpnuvā* the Anudâttatara

There are several systems in use for marking the accents The most common is that which is adopted in the Rig-Veda There the Svarita and Anudâttatara alone are indicated, the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, *e g* इन्द्रः *indrah*, अग्निः *agnih* As the independent Svarita is preceded by an Anudâttatara, and the इ *i* in इन्द्रः is not marked as such, the ˈ on द्रः can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the इ *i* has the acute In अग्निः the Anudâttatara under अ *a* and the absence of the mark of the Svarita over ग्निः show that the latter syllable is acuted, whilst in देव्यस् *devyas*, the mark of the Anudâttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*

In अप्नुवानः the mark of the Anudāttatara under the first three syllables and the absence of any mark on the last show that the word is an oxytonon, *apnuvānáḥ*. In मित्रावरुणौ the Anudāttatara under the first syllable and the Svarita over the fourth, show that the second and third must have the acute: *mitrā́váruṇau*. The unmarked syllables which are preceded by a Svarita are Anudātta, e.g. in अधारिष्म *adhā̀riṣma* the syllables *riṣma*; if they had the acute they would be preceded by an Anudāttatara, and if they were Svarita or Anudāttatara, they would be distinguished by the corresponding marks.

These two marks ( ) therefore are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, कः *káḥ*. If Svarita, it has the mark of this intonation, स्वः *svàḥ*; being without accent, it is distinguished by the sign of the Anudāttatara, e.g. च *cha*.

As for disyllabic words: in अग्निः *agníḥ* the first syllable having the Anudāttatara, the second has the Udātta; in इन्द्रः *índraḥ* the second syllable having the Svarita, the first has the Udātta; in स्वर्वत् *svàrvat* the first syllable has the Independent Svarita, the second the Anudātta; in देव्य *devyà* the first syllable has the Anudāttatara, the second the Independent Svarita; in समः *samaḥ*, both syllables having the Anudāttatara, the word has no acute accent.

As for trisyllabic words: in आषाढः *āṣāḍháḥ* the first two syllables having the Anudāttatara, the last has the Udātta; in अग्निना *agnínā*, the first having the Anudāttatara, the last the Svarita, the middle has the Udātta. In ब्राह्मणा *brā́hmaṇa* the second having the Svarita, the first has the Udātta; in अप्स्वन्तः *aplchyam* the first two have the Anudāttatara, the third the Independent Svarita. In सध्र्यञ्चः *sadhryàñchaḥ*, the second has the Independent Svarita, the first the Anudāttatara; in स्वर्वते *svàrvate* the first has the Independent Svarita, the following two have the Anudātta; in समस्य *samasya*, all the syllables having the Anudāttatara, the word has no acute accent.

As for words of four syllables in आप्नुवानः *ápnuvánáh*, the first three syllables having the Anudâttatara, the last has the Udâtta, in आप्नुवते *ápnuváte*, the third has the Udâtta, and so on

The Anudâtta, dependent Svarita, and Anudâttatara of words standing in the middle of a sentence or hemistich are subjected to several changes, which are caused by the influence of preceding or following words

1 When a word which, when used singly, begins with more than one Anudâttatara, is preceded by an oxytonon, its first Anudâttatara is changed to a Svarita, and the rest, except the last, become Anudâttas When it is preceded by a Svarita, all the Anudâttataras except the last are changed to Anudâttas, *e g* आप्नुवानः *ápnuvānáh* preceded by अग्निम् *agním*, becomes आप्नुवानः *àpnuvānáh*, preceded by इन्द्रः *índrah*, आप्नुवानः *ápnuvānáh*

2 A word ending in Anudâttas or in a dependent Svarita (*i e* a Svarita preceded by an Udâtta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudâtta or Svarita to Anudâttatara Thus ब्रह्मणा *bráhmànâ* (ending with one Anudâtta), or शुचिबन्धुना *çúchibandhunâ* (ending with three Anudâttas), or ब्रह्म *bráhmà* (ending with a dependent Svarita), before राज्ञा *rájñá* (beginning with an acute) or स्वः *svàh* (having an independent Svarita), are modified into ब्रह्मणा *bráhmànā*, शुचिबन्धुना *çúchibandhunā*, ब्रह्म *bráhma*, with Anudâttatara on the final

3 (*a*) When vowels combine by crasis or are changed

Udâtta with Udâtta or independent Svarita remains Udâtta, *e g* अद्य अत्र *adyá átra* become अद्यात्र *adyấtra*, क्व इत् *kvà ít* क्वेत् *kvét*

Udâtta with dependent Svarita or Anudâttatara becomes optionally Udâtta or Svarita, *e g* अद्य अरुणाः *adyá àrunáh*, become either अद्यारुणाः *adyấrunáh* or अद्यारुणाः *adyầrunáh*, अद्य इदम् *adyá idám* either अद्येदम् *adyédám* or अद्येदम् *adyèdám* If the Udâtta stands on ए *e* or ओ *o*, after which an original *a* has disappeared (§ 23), the Udâtta is changed to Svarita, *e g* ते अवदन् *té àvadan*

become ते॑ वद॑न् *tè vadan*, ते॑ अ॒द्य *tè adyá* become ते॑ऽद्य *tè dyá*.—Udātta with a preceding Anudāttatara remains Udātta, e.g. अत्र॒ आ *átra á* become अत्रा *átrá*.—If a vowel with Udātta is changed to a semivowel, the Udātta is lost, e.g. अ॒भि॒ऽभि *abhíbhi* become अ॒भ्य॑भि *abhyabhi*.

Independent Svarita with Anudātta or Anudāttatara remains Svarita, e.g. क्वै॑ इव *kvà iva* become क्वे॑व *kveva*, क्वै॑ इ॒दम् *kvà idám* become क्वे॑दम् *kveddm*.

Dependent Svarita with Anudātta remains Svarita, e.g. अत्रै॑ अभवत् *átrà abhavat* become अत्रा॑भवत् *átrábhavat*; with Anudāttatara it becomes Anudāttatara, e.g. अत्रै॑ इ॒दम् *átrà idám* become अत्रे॒दम् *átredám*.

Anudātta with Anudātta remains Anudātta, e.g. ब्रा॒ह्म॒णा अभवत् *bráhmaṇá abhavat* become ब्रा॒ह्म॒णाभवत् *bráhmaṇábhavat*; with Anudāttatara it becomes Anudāttatara, e.g. ब्रा॒ह्म॒णा इ॒दम् *bráhmaṇá idám* become ब्रा॒ह्म॒णे॒दम् *bráhmaṇedám*. Anudātta is changed to Svarita when a preceding Svarita by crasis is changed to Udātta, e.g. अ॒द्य अ॑स्ति *adyá asti* become अ॒द्यास्ति *adyásti*; it is changed to Anudāttatara, if a following Anudāttatara is lost by crasis, e.g. इन्द्रै॑ अ॒द्य *índrà adyá* become इन्द्रा॒द्य *índrádyá*.

(*b*) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an independent Svarita, or one produced by the loss of the Udātta (*cf.* 3, *a*) is followed by an Udātta or by an Independent Svarita, or when it stands at the end of a sentence or hemistich the sign १ is placed after it. When the Svarita vowel is long, the sign ३ is added under the same conditions: at the same time the mark of the Anudāttatara is placed under the accented syllable and the second Svarita is left unmarked, e.g. क्व१ तत् *kvà tát*, दे॒व्यो३ मम॑ *devyo máma* यो३ ह्यो *yò hyo* प॒क्वो३ द॒धीन्द्र *pakvò ddhíndra*, at the end वी॒र्य१म् *vīryàm*

As for words of four syllables in आप्नुवानः *ápnuvánáh*, the first three syllables having the Anudâttatara, the last has the Udâtta, in आप्नुवते *ápnuváte*, the third has the Udâtta, and so on

The Anudâtta, dependent Svarita, and Anudâttatara of words standing in the middle of a sentence or hemistich are subjected to several changes, which are caused by the influence of preceding or following words

1 When a word which, when used singly, begins with more than one Anudâttatara, is preceded by an oxytonon, its first Anudâttatara is changed to a Svarita, and the rest, except the last, become Anudâttas When it is preceded by a Svarita, all the Anudâttataras except the last are changed to Anudâttas, e g. आप्नुवानः *ápnuvânáh* preceded by अग्निम् *agním*, becomes आप्नुवानः *àpnuvânáh*, preceded by इन्द्रः *índrah*, आप्नुवानः *ápnuvânáh*

2 A word ending in Anudâttas or in a dependent Svarita (i e a Svarita preceded by an Udâtta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudâtta or Svarita to Anudâttatara. Thus ब्रह्मणा *bráhmànâ* (ending with one Anudâtta), or शुचिबन्धुना *çúchìbandhunâ* (ending with three Anudâttas), or ब्रह्म *bráhmà* (ending with a dependent Svarita), before राया *ráyâ* (beginning with an acute) or स्वः *svàh* (having an independent Svarita), are modified into ब्रह्मणा *bráhmànâ*, शुचिबन्धुना *çúchìbandhunâ*, ब्रह्म *bráhma*, with Anudâttatara on the final

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become ते॑ऽदन् *tè 'adan* ते॑ अ॒द्य *té adyá* become ते॑ऽद्य *tè 'dyá* — Udātta with a preceding Anudāttatara remains Udātta, *e.g.* अत्र॑ आ *átra á* become अत्रा॑ *átrá* — If a vowel with Udātta is changed to a semivowel, the Udātta is lost, *e.g.* अ॒भि॒ अ॒भि॑ *abhí abhi* become अ॒भ्य॑भि *abhyabhi*

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Anudātta with Anudātta remains Anudātta, *e.g.* ब्राह्म॑णा अभवत् *bráhmaṇa abhavat* become ब्राह्म॑णाभवत् *bráhmaṇábhavat*; with Anudāttatara it becomes Anudāttatara, *e.g.* ब्राह्म॑णा इ॒दम् *bráhmaṇa idám* become ब्राह्म॑णे॒दम् *bráhmaṇedám* Anudātta is changed to Svarita when a preceding Svarita by crasis is changed to Udātta, *e.g.* अ॒द्य अस्ति॑ *adyá asti* become अ॒द्यास्ति॑ *adyásti*; it is changed to Anudāttatara, if a following Anudāttatara is lost by crasis *e.g.* इन्द्र॑ अ॒द्य *indrà adyá* become इन्द्रा॒द्य *indrádyá*

(*b*) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an Independent Svarita, or one produced by the loss of the Udātta (*cf.* 3 *a*) is followed by an Udātta or by an Independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long the sign ३ is added under the same conditions; at the same time the mark of the Anudāttatara is placed under the accented syllable and the second Svarita is left unmarked *e.g.* क्व१ तत् *kvà tát* दे॒व्यो३ मम॑ *devyo máma* यो३ ह्यो *yò hyò*, प॒क्वो३ धी॒न्द्र *pakvò dhīndra*, at the end वी॒र्य॑म् *vīryàm*

§ 11 Exercises in Reading.

I Without Accents (Hitopadeça II 4).

अस्त्यर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः ।
asty arbudaçikharanâmni parvate mahâvikramo nâma sim̃hah
तस्य पर्वतकुहरमधिशयानस्य केशराग्रं प्रत्यहं
tasya parvatakuharam adhiçayânasya keçarâgram̃ pratyaham̃
कश्चिन्मूषिकश्छिनत्ति । स सिंहः केशराग्रं लूनं
kaç chin mûshikaç chhinatti. sa sim̃hah keçarâgram̃ lûnam̃
दृष्ट्वा कुपितस्तं विवरान्तर्गतं मूषिकमलभमानो
drishṭvâ kupitas tam̃ vivarântargatam̃ mûshikam alabhamâno
चिन्तयत् किमत्र विधेयम् यतः
chintayat kim atra vidheyam. yatah

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते ।
kshudraçatrur bhaved yas tu vikramân naiva labhyate ।
तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥
tam̃ nihantum̃ puraskâryah sadriças tasya sainikah ॥

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो
ity âlochya tena sim̃hena grâmam̃ gatvâ dadhikarnanâmâ vidâlo
मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः ।
mâm̃sâdyâhâram̃ dattvâ prayatnâd ânîya svakandare dhritah
ततस्तद्भयान्मूषिको न बहिर्निःसरति । तेनासौ सिंहो
tatas tadbhayân mûshiko na bahir nih sarati tenâsau sim̃ho
क्षतकेशरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति ।
kshatakeçarah sukham̃ svapiti mûshikaçabdam̃ yadâyadâ çrinoti,
तदा तदा मांसाहारदानेन तं विडालं संवर्धयति । अथै-
tadâtadâ mâm̃sâhâradânena tam̃ vidâlam̃ sam̃vardhayati athai-
कदा स मूषिकः क्षुधा पीडितो बहिश्चरन्मार्जारेण प्राप्तो
kadâ sa mûshikah kshudhâ pîdito bahiç charan mârjârena prâpto
व्यापादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि तस्य
vyâpâditaç cha anantaram̃ sa sim̃ho yadâ kadâ chid api tasya
मूषिकस्य शब्दं न शुश्राव । तदुपयोगाभावाद्विडालस्याहा-
mûshikasya çabdam̃ na çuçrâva, tadupayogâbhâvâd vidâlasyâhâ-

रदाने मन्दादरो बभूव। ततो सौ दधिकर्णो प्याहाराभा
radáne mandádaro babhúva ; tato sau dadhikarṇo py áharábhá

वाद्दुर्बलो भवत् अतो हं ब्रवीमि।
vád durbalo bhavat ato haṁ bravími

> निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन।
> *nirapekʼsho na kartavyo bhṛityaiḥ svamí kada chana* ।
> निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद् दधिकर्णवत्॥
> *nirapekshaṁ prabhuṁ kṛitvá bhṛityaḥ syad dadhikarṇavat* ॥

II With Accents (Rig Veda I. 62)

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत्।
prá manmahe çavasánáya çúshám áṅgúshám̃ girvanase angirasvát

सुवृक्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय॥१॥
suvṛiktíbhiḥ stuvatá ṛigmiyáyárchámárkám̃ náre viçrutaya. 1

प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम।
prá vo mahé máhi námo bharadhvam áṅgúshyám̃ çavasanáya sáma

येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन्॥२॥
yéná naḥ púrve pitáraḥ padajñá árchanto áṅgiraso gá ávindan. 2

इन्द्रस्याङ्गिरसां चेष्टौ विदत् सरमा तनयाय धासिम्।
índrasyáṅgirasám̃ cheshṭaú vidát sarámá tánayáya dhásím

बृहस्पतिर्भिनदद्रिं विदद् गाः समुस्रियाभिर्वावशन्त नरः॥३॥
bṛiháspátir bhinád ádrim̃ vidád gáḥ sám usríyábhir vávaçanta nárah. 3

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो नवग्वैः।
sá sushṭubhá sá stubhá saptá vípraiḥ svarénádrim̃ svaryò návagvaiḥ

सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः॥४॥
saraṇyúbhiḥ phaligám indra çakra valám̃ rávena darayo dáçagvaiḥ. 4.

गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः।
gṛiṇánó áṅgirobhir dasma ví var ushása súryeṇa góbhir ándhaḥ

वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः॥५॥
ví bhúmyá aprathaya indra sánu divó rája upa ram astabhàyaḥ. 5

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।
tád u práyakshatamam asya kárma dasmásya chấrutamam asti dáṁsah
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥ ६ ॥
upahvaré yád úparâ ápinvan mádhvarnaso nadyàç chátasrah 6

CHAPTER II. PHONETIC RULES

SECTION I.—GENERAL PHONETIC RULES

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds. To the former belong the vowels and diphthongs, the semivowels (§ 1, IV 6), the last three letters of the first five classes (§ 1, IV), and the aspirate (§ 1, IV 8), to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV 7), viz

hard or surd letters	क	ख	च	छ	ट	ठ	त	थ	प	फ	and	श	ष	स	
	k	*kh*	*ch*	*chh*	*ṭ*	*th*	*t*	*th*	*p*	*ph*		*ç*	*sh*	*s*	
soft or sonant,	ग	घ	ज	झ	ड	ढ	द	ध	ब	भ					
	g	*gh*	*j*	*jh*	*d*	*dh*	*d*	*dh*	*b*	*bh*					
		and ङ	ञ	ण	न	म	य	र	ल	व	ह				
		n	*ń*	*n*	*n*	*m*	*y*	*r*	*l*	*v*	*h*				

with all the vowels and diphthongs

The first ten of each class correspond with each other, viz क *k* with ग *g*, and so on up to फ *ph* with भ *bh*

§ 13 A Sanskrit word may end in any vowel (except ॠ *ṛí*, ऌ *lṛ*, ॡ *lṛí*), a diphthong, the Visarga :, the Anusvara ˙, Anunâsika ˘, the consonants ङ् *n*, ण् *n*, न् *n*, म् *m*, क् *k*, ट् *ṭ*, त् *t*, प् *p*, and the compound consonants र्क् *rk*, र्ट् *rṭ*, र्त् *rt*, र्प् *rp*, but in the latter only when both are radical, or changed from radical ones

§ 14 छ् *chh* between two vowels becomes च्छ् *chchh* for instance, when the termination अति *ati* is added to the base गच्छ् *gachh*, it becomes गच्छति *gachchh-ati*

§ 15 When two र् *r* meet together, one is rejected and a preceding short vowel made long, e.g the crude form of the frequentative अर्र्‌ *arri* together with the termination अति *ati*, which ought to be अर्र्रति *arrati* according to the general rule in § 91 becomes आरति *arati* दुर् *dur* compounded with रोहण *rohana* makes दूरोहण *dûrohana*; पुनर् *punar* followed by रामः *ramah* becomes पुना रामः *puna ramah*

§ 16. When न् *n* followed by a vowel, diphthong or न् *n*, म् *m* य् *y* or व् *v* is preceded by ऋ *ri*, ॠ *rî* र् *r* or ष् *sh* either immediately or separated by intermediate vowels or diphthongs guttural or labial consonants, म् *m*, य् *y* व् *v* or ह् *h* it is changed to the lingual ण् *n*, e.g पूर्+न *pûr+na* becomes पूर्ण *pûrna* कर्+अन *kar+ana* करण *karana* कार्य+मान *karya+mana* कार्यमाण *karyamana*; गामिनी *gaminî* combined with preceding वृष *vrisha* becomes वृषगामिणी *vrishagaminî* नीयते *niyate* preceded by प्र *pra* becomes प्र णीयते *pra nîyate*

Under the same condition a double न् *n* is changed to ण्ण् *nn* e.g विषण्ण *vishanna*, where ण्ण् *nn* is substituted for original न्न् *nn*

§ 17 If a dental sibilant स् *s* followed by a vowel or diphthong, or त् *t* थ् *th*, न् *n* म् *m*, or य् *y*, is preceded by any vowel (except अ *a* or आ *â*), or by a diphthong, or क् *k* र् *r* or ल् *l*, it is changed to ष् *sh*, though an Anusvâra ं, Anunâsika ँ, or Visarga may intervene, and the following त् *t*, थ् *th* and न् *n* become ट् *t* ठ् *th* and ण् *n* e.g

अग्नि *agni* compounded with स्थ *stha* become अग्निष्ठ *agnishtha*

नि स्थास्यामि *ni sthâsyâmi*	„	निष्ठास्यामि *nishthasyâmi*.
हविस्+आ *havis+a*	„	हविषा *havisha*.
वक्+स्यति *vak+syati*	„	वक्ष्यति *vakshyati*
बिभर्+सि *bibhar+si*	,	बिभर्षि *bibharshi*
सुवल्+सु *suval+su*	„	सुवल्षु *suvalshu*.

Observ to §§ 16, 17 These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my Vollstandige Grammatik, § 22-51).

§ 18 The vowels इ *i* and उ *u* preceding a radical र् *r* or व् *v* are made long if another consonant follows, *e g*

गुर्+न *gur+na* becomes गूर्ण *gûrṇa* (cf. § 16)
दिव्+यामि *div+yâmi* „ दीव्यामि *dîvyâmi*

The same rule applies to verbs, which in our Dictionaries or collections of roots (Dhâtupâthas) have a short *i* or *u* before *r* These, if followed by a consonant, lengthen their vowels, *e g* कुर्द्+अति *kurd+ati* becomes कूर्दति *kûrdati*

SECTION II —CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH

§ 19 The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf* § 193), if these affixes begin with any consonant except य् *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short, *a+a* makes *â*, *i+i* makes *î*, *u+u* makes *û*, *ṛi+ṛi* makes *ṝi*, *e g* ·

अत्र । अस्ति *atra asti* become अत्रास्ति *atrâsti*
गता । अस्ति *gatâ asti* „ गतास्ति *gatâsti*.
अत्र । आसीत् *atra âsît* „ अत्रासीत् *atrâsît*.
गता । आसीत् *gatâ âsît* „ गतासीत् *gatâsît*.
इति । इदम् *iti idam* „ इतीदम् *itîdam*
इति । ईह *iti îha* „ इतीह *itîha*
स्वादु । उत *svâdu uta* „ स्वादूत *svâdûta*
पितृऋति *pitṛi-ṛiti* (a compound) „ पितॄति *pitṝiti*

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins—1. with इ *i* or ई *ī*, the two vowels become ए *e*, e.g. इह + इदम् *iha idam* and likewise ईहा + इदम् *īhā idam* become इहेदम् *ihedam*, ईहेदम् *īhedam*,—2. with उ *u* or ऊ *ū* they become ओ *o*, e.g. इह + उत *iha uta* become इहोत *ihota*, स्वा + ऊत *svā ūta* (a compound) becomes स्वोत *svota*,—3. with ऋ *ṛ* (ॠ *ṝ*) they become अर् *ar*, e.g. इह + ऋतुः *iha ṛtuḥ* become इहर्तुः *ihartuḥ*, गता + ऋतुः *gatā ṛtuḥ* become गतर्तुः *gatartuḥ*,—4. (with ऌ *ḷ* or ॡ *ḹ* they become अल् *al*),—5. with ए *e* or ऐ *ai* they become ऐ *ai*, e.g. इह + एव *iha eva* become इहैव *ihaiva*, इह + ऐन्द्रः *iha aindraḥ* become इहैन्द्रः *ihaindraḥ*,—6. with ओ *o* or औ *au* they become औ *au*, e.g. इह + ओजः *iha ojaḥ* become इहौजः *ihaujaḥ*, गता + औरसः *gatā aurasaḥ* become गतौरसः *gataurasaḥ*.

Exceptions:—1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 189), e.g. अद्य + ओढः *adya oḍhaḥ* (compounded from *ā* and *ūḍhaḥ*) become अद्योढः *adyoḍhaḥ*.

2. The final अ *a* or आ *ā* of a preposition (1) combines with the beginning ऋ *ṛ* of a verb to आर् *ār*, e.g. प्र + ऋच्छति *pra ṛchchhati* make प्रार्च्छति *prārchchhati*; (3) is rejected before the beginning ए *e* or ओ *o* of a verb (except forms of इ *i* 'to go' beginning with ए *e*, and एध् *edh* 'to increase'), for instance प्र + एजते *pra ejate* become प्रेजते *prejate*, but प्र + एमि *pra emi* become प्रैमि *praimi*.

For other exceptions to these exceptions *cf.* my Vollständige Grammatik, § 80, Exc. 7, 8, 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, ऋ *ṛ* (or ॠ *ṝ*, ऌ *ḷ* or ॡ *ḹ*) and the following begins with a heterogeneous vowel or a diphthong, इ *i* and ई *ī* are changed to य् *y*, उ *u* and ऊ *ū* to व् *v*, ऋ *ṛ* (ॠ *ṝ*) to र् *r*, (ऌ *ḷ* and ॡ *ḹ* to ल् *l*). Thus

इति । अत्र *iti atra*	make	इत्यत्र *ity atra*.
मही । अत्र *mahî atra*	„	मह्यत्र *mahy atra*
इति । उत *iti uta*	„	इत्युत *ity uta*
इति । ऋतम् *iti ritam*	„	इत्यृतम् *ity ritam*.
इति । एव *iti eva*	„	इत्येव *ity eva*.
पितृऽअर्थ *pitri-artha* (a compound)	„	पित्रर्थ *pitrartha*.

§ 23 When a word ending in ए *e* or ओ *o* is followed by a word beginning with अ *a*, the latter vowel is rejected, and this elision is sometimes indicated by ऽ (called *Avagraha*, 'separation,' *cf* § 7), *e g.*.

गजो अभवत् *gajo abhavat* make गजो भवत्, or गजो ऽभवत् *gajo bhavat*.

Followed by any other vowel or diphthong, a final ए *e* may be changed to अय् *ay*, and ओ *o* to अव् *av*, or both may become अ *a* For instance.

वने । आस्ते *vane âste* become either वनयास्ते *vanay âste*, or वन आस्ते *vana âste*

विष्णो आस्स्व *vishṇo âssva* either विष्णवास्स्व *vishnav âssva*, or विष्ण आस्स्व *vishṇa âssva*

A final अ *a*, thus deduced from ए *e* or ओ *o*, does not undergo the modifications prescribed in § 20, 21, thus, वन आस्ते *vana âste* cannot become वनास्ते *vanâste*

§ 24 Concurring with a vowel or diphthong, a final ऐ *ai* may be changed to आय् *ây*, and a final औ *au* to आव् *âv*, or both become आ *â*, *e g* तस्मै । अवेदयत् *tasmai avedayat* make either तस्मायवेदयत् *tasmây avedayat* or तस्मा अवेदयत् *tasmâ avedayat*, तौ । उभौ *tau ubhau* either तावुभौ *tâv ubhau* or ता उभौ *tâ ubhau*

The final आ *â* being thus the substitute of ऐ *ai* or औ *au*, does not undergo the modifications taught in §§ 20, 21

Exceptions 1. Final ई *î*, ऊ *û*, and ए *e*, when terminations of the dual of a noun, pronoun or verb, and अमी *amî*, the nom plur masc of the pronoun अदस् *adas*, are left unchanged before the vowels and diphthongs, nor does such an ए *e* cause the elision of

a following अ *a*. Thus मती इह *matî iha*, धेनू अत्र *dhenû atra*, पचेते अत्र *pachete atra* (cf. §§ 20, 22, 23, 80, and 220).

2. Some monosyllabic particles remain unchanged, *e.g.* इ इन्द्र *i indra*, 'O Indra.'

3. For other anomalies, particularly in the Veda, *cf.* my Vollständige Grammatik, § 80, Exc., and § 92.

§ 25. A final Visarga (ः) when followed by क् *k*, ख् *kh*, प् *p*, फ् *ph*, is left unchanged, *e.g.* गजः क्रामति *gajaḥ krâmati*.

Exc.—Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ *a*, is changed to स् *s*, and if preceded by इ *i* or उ *u*, to ष् *sh*; *e.g.* निः + क्रामति *niḥ krâmati* (cf. § 188), become निष्क्रामति *nishkrâmati*.

§ 26. Visarga (ः) followed by श् *ç*, ष् *sh*, or स् *s*, may either be left unchanged, or may be assimilated to the following sibilant; *e.g.* गजः + शेते *gajaḥ çete* make either गजः शेते *gajaḥ çete* or गजश्शेते *gajaç çete*; गजाः + षट् *gajâḥ shaṭ* either गजाः षट् *gajâḥ shaṭ* or गजाष्षट् *gajâsh shaṭ*; गजाः सप्त *gajâḥ sapta* or गजास्सप्त *gajâs sapta*.

§ 27. Visarga (ः) followed by च् *ch* or छ् *chh*, becomes श् *ç*; *e.g.* गजः + चरति *gajaḥ charati* = गजश्चरति *gajaç charati*. If it precedes ट् *ṭ* or ठ् *ṭh*, it is changed to ष् *sh*; *e.g.* गजः + टिट्टिभः *gajaḥ ṭiṭṭibhaḥ* = गजष्टिट्टिभः *gajash ṭiṭṭibhaḥ*; preceding त् *t* or थ् *th*, it is changed to स् *s*; *e.g.* गजः + तरति *gajaḥ tarati* = गजस्तरति *gajas tarati*.

§ 28. Before a soft or sonant letter (*cf.* § 12) Visarga (ः) is changed to र् *r*. Thus:

ज्योतिः *jyotiḥ*	अस्ति *asti*	make	ज्योतिरस्ति *jyotir asti*
	गच्छति *gachchhati*	,,	ज्योतिर्गच्छति *jyotir gachchhati*
	महत् *mahat*	,,	ज्योतिर्महत् *jyotir mahat*

Exc.—1. If Visarga, being the substitute of an स् *s* (§ 3) and preceded by a short अ *a*, be followed by an initial अ *a* or a sonant consonant (§ 12), it forms, together with the penultimate, the diphthong ओ *o*. An initial अ *a* which follows an ओ *o* so produced is dropped according to § 23, *e.g.* गजः + अभवत् *gajaḥ* (with

Visarga (:) *h* for original स् *s*) *abhavat* become गजो भवत् (or ऽभवत्, § 7) *gajo bhavat*, गजः । महान् *gajah mahân* become गजो महान् *gajo mahân* If the following word begins with any other vowel than अ *a*, or with a diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, *e g* गजः । आसीत् *gajah âsît* become गज आसीत् *gaja âsît*

2 The Visarga (:) for original स् *s*, preceded by आ *â*, is dropped before sonant letters (§ 12). Here also (*cf.* Exc 1) concurring vowels are not changed, *e g* गजाः । अभवन् *gajâh abhavan* become गजा अभवन् *gajâ abhavan*, गजाः । भवन्ति *gajâh bhavanti* become गजा भवन्ति *gajâ bhavanti*

Obs On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an स् *s* or र् *r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (against § 13) in their original shape terminating in र् *r* or स् *s*, *e g* शिवस् *çivas* (Nominative Singular), अबिभर् *abibhar* (2[d] and 3[d] person of the Imperfect Parasmaipada), instead of शिवः *çivah*, अबिभः *abibhah*

§ 29 Final ङ् *n*, ण् *n*, and न् *n*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, *e g* प्रत्यङ् । आस्ते *pratyan âste* become प्रत्यङ्ङास्ते *pratyann âste*, अभवन् । अत्र *abhavan atra* become अभवन्नत्र *abhavann atra*

§ 30 A final dental nasal न् *n* followed by ज् *j*, झ् *jh*, ञ् *ñ*, or श् *ç*, becomes ञ् *ñ*, *e g* प्रशान् । जायते *praçân jâyate* make प्रशाञ्जायते *praçâñ jâyate*, followed by ड् *d*, ढ् *dh*, or ण् *n*, it becomes ण् *n*, *e g* तान् । डामरान् *tân dâmarân* make ताण्डामरान् *tân dâmarân*, followed by ल् *l*, it becomes ल्ँ, of which the ˘ may indicate a slight nasalization, *e.g.* तान् । लभते *tân labhate* become ताल्ँलभते *tâl̆ labhate*.

§ 31 When a final न् *n* is followed by the surd consonants (§ 12) of the 2[d], 3[d], or 4[th] class (§ 1, IV), viz. च् *ch*, छ् *chh*, ट् *t*, ठ् *th*, त् *t*, or थ् *th*, the sibilant of the class to which the following letter belongs, viz श् *ç*, ष् *sh*, स् *s* (§ 1, Obs. 2), must be inserted

after it, and the न् *n* is changed to Anusvâra — or Anunâsika ॅ, e.g. अभवन् । च *abhavan cha* make अभवंश्च *abhavaṁś cha*; तान् । ठक्कुरान् *tân ṭhakkurân*; तांष्ठक्कुरान् *tâṁṣh ṭhakkurân*; तान् । तत्र *tân tatra*; तांस्तत्र *tâṁs tatra*. When followed by स् *s*, a त् *t* may be inserted, e.g. तान् स *tân sah* may become तान्त्स *tânt sah* or remain unchanged.

§ 32.—1. A final म् *m* is changed to Anusvâra — or Anunâsika ॅ, when followed by र् *r*, the sibilants श् *ś*, ष् *sh*, स् *s*, or the aspirate ह् *h*, e.g. तम् । रथम् *tam ratham* make तं रथम् *taṁ ratham*; गजम् । हन्ति *gajam hanti*; गजं हन्ति *gajaṁ hanti*.

2. Before य् *y*, ल् *l*, and व् *v*, it may either become Anusvâra, or may be assimilated to the following letter, retaining perhaps at the same time a slight nasalization marked by the sign of the Anunâsika, e.g. तम् । यवम् *tam yavam* make either तं यवम् *taṁ yavam* or तय्ँयवम् *tayँ yavam*; तम् । लभमानम् *tam labhamânam* either तं लभ॰ *taṁ labh* or तल्ँलभमा॰ *talँ labhamânam*.

3. Preceding any other consonant, final म् *m* may either be changed to Anusvâra — or to the nasal of that class to which the following consonant belongs, e.g. तम् । गजम् *tam gajam* make either तं गजम् *taṁ gajam* or तङ् गजम् *taṅ gajam*; तम् । डमरम् *tam ḍamaram* either तं डम॰ *taṁ ḍa* or तण्डम॰ *taṇ ḍa*.

Obs. When the following word begins with the conjunct consonants ह्न *hn*, ह्म *hm*, ह्य *hy*, ह्ल *hl*, or ह्र *hr*, a preceding final म् *m* may undergo the changes prescribed in § 32, 1, or may be treated as if it preceded the second member of the combination, e.g. तम् । ह्यः *tam hyaḥ* may become according to § 32, 1, तं ह्यः *taṁ hyaḥ*, or according to § 32, 2, तय्ँह्यः *tayँ hyaḥ*.

§ 33. A final क् *k*, ट् *ṭ*, त् *t*, or प् *p*, followed by a sonant letter (§ 12) is changed to the corresponding sonant, viz. ग् *g*, ड् *ḍ*, द् *d*, and ब् *b* (§ 12), e.g. वाक् । अभूत् *vâk abhût* become वागभूत् *vâg abhût*; षट् । गच्छन्ति *shaṭ gachchhanti* become षड्गच्छन्ति *shaḍ gachchhanti*. But if the following sonant letter be a nasal, the final क् *k*, ट् *ṭ*, त् *t*, and प् *p* may be changed also to the nasals of their

own classes (§ 1, IV), viz ङ् *n*, ण् *n*, न् *n*, म् *m*, thus, वाक् । मम *vâk mama* may become either वाग्मम *vâg mama* or वाङ्मम *vân mama*, तत् । न *tat na* either तद्न *tad na* or तन्न *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory, *e g* वाक्+मय *vâk+maya* only वाङ्मय *vânmaya*

§ 34 1 A final त् *t* before च् *ch*, छ् *chh*, or श् *ç* is changed to च् *ch*, *e g.* तत् । च *tat cha* become तच्च *tach cha*

2 Before ज् *j* or झ् *jh* it is changed to ज् *j*, *e g* तत् । जायते *tat jâyate* become तज्जायते *taj jâyate*

3 Before ट् *t* or ठ् *th* it becomes ट् *t*, *e g* तत् । टङ्कम् *tat tankam* make तट्टङ्कम् *tat tankam*

4 Before *d* ड् or ढ् *dh* it becomes ड् *d*, *e g* तस्मात् । डामरात् *tasmât dâm*° make तस्माड्डा° *tasmâd dâ*°

5 Before the nasal of the palatal class, ञ् *ń*, it is either changed to the unaspirated sonant or the nasal of this class, viz to ज् *j* or ञ् *ń*, and likewise before the nasal of the lingual class either to ड् *d* or to ण् *n*, *e g* तस्मात् । ण्यात् *tasmât nyât* either become तस्माड् ण्यात् *tasmâd nyât* or तस्माण्ण्यात् *tasmân nyât*

6. Before ल् *l* it becomes ल् *l*, *e g* तत् । लभते *tat labhate* become तल्लभते *tal labhate*

§ 35 An initial ह् *h* which follows a word or part of a compound, the final of which, according to § 33, has been changed to ग् *g*, ड् *d*, द् *d*, or ब् *b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs after ग् *g* to घ् *gh*, after ड् *d* to ढ् *dh*, after द् *d* to ध् *dh*, after ब् *b* to भ् *bh*, *e g* वाक् । ह *vâk ha* may become, according to § 33, वाग्ह *vâg ha*, but commonly it is changed to वाग्घ *vâg gha*, वेदवित् । हन्ति *vedavit hanti* may become वेदविद् हन्ति *vedavid hanti* or वेदविद्धन्ति *vedavid dhanti*

§ 36. An initial श् *ç* is optionally changed to छ् *chh* after क् *k*, च् *ch* (cf § 34, 1), ञ् *ń* (cf § 30), ट् *t*, or प् *p*. This rule is nearly absolute in the case of a preceding च् *ch* or ञ् *ń*, *e g* तत् । शत्रुः *tat çatruh*, where the final त् *t* must be changed to च् *ch* (§ 34, 1),

may become तच् शत्रुः *tach çatruḥ*, or, according to the common use तच्छत्रुः *tach chhatruḥ*

At the same time a च् *ch* may be inserted after ञ् *ñ* Thus तान् । शत्रून् *tān çatrūn*, where according to § 30, the final न् *n* ought to be changed to ञ् *ñ*, may become ताञ्शत्रून् *tāñ çatrūn* or with छ् *chh* instead of श् *ç* ताञ्छत्रून् *tāñ chhatrūn*, or with inserted च् *ch* either ताञ्चशत्रून् *tāñch çatrūn* or ताञ्चछत्रून् *tāñch chhatrūn* the last change is the usual one

PART THE SECOND.

FORMATION OF WORDS

§ 37 Under this head are comprised the rules concerning the crude forms and those concerning the inflexion We shall begin with the verb.

CHAPTER I. THE VERB

SECTION I—CRUDE FORMS OF THE VERB

§ 38 The crude forms of the verbs are either primitive or derivative The primitive verbs may be learned from the collections of roots, the so-called *Dhâtupâthas* (*dhâtu* meaning 'fundamental form, element'), or from our dictionaries All of them are given in the Glossary to my 'Sanskrit Chresthomathie' I shall quote them under the forms which are assigned to them by the Hindu Grammarians [1] The same practice has been followed in Wilson's and Goldstucker's Dictionaries and in my Glossary In the Sanskrit Lexicon of Bohtlingk and Roth, which is published at St Petersburgh, the roots containing ऋ *ri* or terminating in ॠ *rí* are spelt with अर् *ar*, those with a medial ॠ *rí* with ईर् *ír*, those terminating in ए *e*, ऐ *ai*, ओ *o*, with आ *â* instead of these diphthongs, and the only one which contains ऌ *ḷi* with अल् *al*

[1] With some slight exceptions, adopted by almost all European grammarians, *e g* I do not use, like the Hindu grammarians, ण् *ṇ* and ष् *sh* for original न् *n* and स् *s* at the beginning of a verb I write नम् *nam*, not णम् *ṇam*, सु *su*, not षु *shu*

The derivative verbs are—1. the frequentative or intensive; 2. the desiderative; 3. the causal; 4. the verbs of the tenth conjugational class; 5. the denominatives. The formation of these will be taught in the following paragraphs.

1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived.

§ 40. With few exceptions, the frequentative is formed only from primitive verbs which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, *cf.* §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed *by reduplication*, the other *by reduplication and the affix* य *ya*; for instance, from गम् *gam*, 'to go,' by reduplication जंगम् *jañgam*, and by reduplication and affix जंगम्य *jañgam-ya*.

General rules of reduplication.

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules which apply to all reduplicated forms, viz. the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus तॄ *tṝ* in the second frequentative being changed to तीर् *tīr*, on account of the affix य *ya* being added (§ 50, 3), the modified form तीर् *tīr* is reduplicated instead of तॄ *tṝ*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, *e.g.* तुद् *tud* becomes, by doubling तु *tu*, तुतुद् *tutud*.

4

§ 45. This rule, however, as far as it affects consonants, is modified in the following cases:

1. The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV.) is substituted for it in the reduplication, *e.g.* च् *ch* for छ् *chh*, ज् *j* for झ् *jh*, त् *t* for थ् *th*, द् *d* for ध् *dh*, प् *p* for फ् *ph*, ब् *b* for भ् *bh*. Thus भिद् *bhid*, 'to split,' by reduplication becomes बिभिद् *bibhid*.

2. A guttural is represented by the corresponding unaspirated palatal, viz. क् *k* and ख् *kh* by च् *ch*, ग् *g*, घ् *gh*, and ह् *h* by ज् *j*, as कम् *kam*, 'to love,' red. चकम् *chakam*.

3. If a verb begins with a compound consonant, in compliance with § 44, the first consonant only is reduplicated, *e.g.* श्रु *çru*, 'to hear,' शुश्रु *çuçru*, क्रम् *kram*, 'to go,' चक्रम् *chakram*. But if the first be a sibilant (श् *ç*, ष् *sh*, or स् *s*) and the second a surd consonant (§ 12), the second only is repeated, *e.g.* स्तन् *stan*, 'to thunder,' तस्तन् *tastan*, स्फुर् *sphur*, 'to throb,' पुस्फुर् *pusphur*, स्खल् *skhal*, 'to slip,' चस्खल् *chaskhal*.

Obs. The verbs हन् *han*, 'to kill,' and हि *hi*, 'to go,' when reduplicated, change their ह् *h* to घ् *gh*, as जघन् *jaghan*, जिघि *jighi*.

§ 46. A long vowel is made short in the reduplicated syllable, *e.g.* भी *bhí*, 'to fear,' बिभी *bibhí*. A diphthong is represented by its last element (§ 1, II. Obs.), ए *e* and ऐ *ai* by इ *i*, ओ *o* and औ *au* by उ *u*, *e.g.* रेक् *rek*, 'to suspect,' रिरेक् *rirek*, लोक् *lok*, 'to see,' लुलोक् *lulok*.

Obs. द्युत् *dyut*, 'to shine,' has दि *di* as syllable of the reduplication, दिद्युत् *didyut*.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, *e.g.* लोलूय *lolúya* (frequentative of लू *lú*, 'to cut'), makes in the desiderative लोलूयिष *lolúyisha*.

Special rules for the Reduplication of the Frequentative.

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points:—

1. अ *a* is inserted before the vowel of the reduplicated syllable. This अ *a* with अ *a* combines to आ *ā*, with इ *i* to ए *e*, with उ *u* to ओ *o* (cf. § 1, II. Obs.), with ऋ *ṛi* to अर् *ar*, with ऌ *ḷi* to अल् *al*. Thus, बिभी *bibhī* (§ 40) becomes in the first frequentative बेभी *bebhī*, in the second बेभीय *bebhīya* (§ 41). रिरेक् *rirek* (§ 40) in the frequentatives रेरेक् *rerek*, रेरेक्य *rerekya*; लुलोक् *lulok* (§ 40) लोलोक् *lolok*, लोलोक्य *lolokya*; दिद्युत् *didyut* (§ 40 Obs.), देद्युत् *dedyut*, देद्युत्य *dedyutya*.

2. In the first frequentative an इ *i* or ई *ī* may be optionally added to a reduplicate अर् *ar* or अल् *al*. In the second frequentative ई *ī* must be added, e.g. दृश् *dṛiç* 'to see' in the first frequentative may become दर्दृश् *dardṛiç* (cf. 1) or दरिदृश् *dari-dṛiç* or दरीदृश् *darī-dṛiç*, but in the second it must become दरीदृश्य *darī-dṛiçya*; कॢप् *kḷip* 'to be able' in the first frequentative चल्कॢप् *chalkḷip*, चलिकॢप् *chali-kḷip* or चलीकॢप् *chalī-kḷip*, in the second चलीकॢप्य *chalī-kḷipya*.

3. ॠ *ṝī* is represented by आ *ā* (even where ईर् *īr* appears in its place), e.g. तॄ *tṝī* तातॄ *tātṝī* (Present Sing. 1 तातर्मि *tā-tar-mi*, Plur. 3 तातिरति *tā-tir-ati*).

Exception.—1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म् *m*, according to § 32, e.g. शम् *çam*, 'to be tranquil,' शंशम् *çaṁçam*, शंशम्य *çaṁçamya* (§ 32, 1). यम् *yam*, 'to restrain,' यंयम् *yaṁyam* or यँय्यम् *yayyam*, यंयम्य *yaṁyamya* or यँय्यम्य *yayyamya* (§ 32, 2). भ्रम् *bhram* 'to whirl,' बंभ्रम् *baṁbhram* (§ 45) or बम्भ्रम् *bambhram*, बंभ्रम्य *baṁbhramya* or बम्भ्रम्य *bambhramya* (§ 32, 3); क्रम् *kram* 'to go' चंक्रम् *chaṁkram* or चङ्क्रम् *chaṅkram*, चंक्रम्य *chaṁkramya* or चङ्क्रम्य *chaṅkramya*; क्षण् *kshaṇ*, 'to kill,' although ending in

ण् *n*, and हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, form चञ्क्षण् *chaṁkshan* or चङ्क्षण् *chankshan*, etc , जंघन् *jaṁghan* (§ 45, Obs) or जङ्घन् *janghan*, etc

2 Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e g दय् *day*, 'to give,' makes either दादय् *dâday*, दादय्य *dâdayya*, or दंदय् *daṁday*, दंदय्य *daṁdayya*, दन्दय् *danday*, दन्दय्य *dandayya*

3 Other exceptions are enumerated in the list, § 51

§ 49 A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *â*, and the latter vowel is repeated in the reduplication, e g वे *ve*, 'to weave,' becomes वावा *vâvâ*, वावाय *vâvâya* , ग्लै *glai*, 'to be weary,' जाग्ला *jâglâ*, जाग्लाय *jâglâya* , शो *ço*, 'to sharpen,' शाशा *çâçâ*, शाशाय *çâçâya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes

1 A final इ *i* or उ *u* is lengthened, e g चि *chi*, 'to collect,' चेचीय *chechîya* , स्तु *stu*, 'to praise,' तोष्टूय *toshtûya* (cf § 17)

2 री *rî* is substituted for a final ऋ *ri*, preceded by a single consonant. Thus कृ *kri*, 'to make,' changed to क्री *krî*, makes चेक्रीय *chekrîya*, according to §§ 43 and 48, 1 But when ऋ *ri* is preceded by more than one consonant, it becomes अर् *ar*, e g स्मृ *smri*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य *sâsmarya* (cf § 48, 1)

3 ॠ *rî* is changed to ईर् *îr*, and if preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*, to ऊर् *ûr*, e.g तॄ *trî*, 'to cross,' changed to तीर् *tîr*, makes तेतीर्य *tetîrya* , पॄ *prî*, 'to fill,' changed to पूर् *pûr*, makes पोपूर्य *popûrya* (§ 48, 1)

4 A nasal before a final consonant is frequently rejected, e g तञ्च् *tañch*, 'to shrink,' तातच्य *tâtachya* A list of the verbs undergoing this change is given in my 'Vollstandige Grammatik,' § 154, 2, 2

§ 51 Alphabetical List of Anomalous Frequentatives

अटाट्, अटाट्य		freq of अट् 'to roam
अरार्य or Vedic अलार्य		„ „ ऋ 'to go'
अशाश्, अशाश्य		„ „ अश् 'to pervade and to eat
ऊर्णोनु, ऊर्णोनूय		„ „ ऊर्णु 'to cover
कनिक्रन्द्	Vedic	„ „ क्रन्द् 'to roar
कनीकण्, कनीकण्य		„ „ कण् 'to sound
कनीकस्, कनीकस्य		„ „ कस् 'to go.'
करिक्रत्	Vedic	„ „ कृ 'to make
करिकृष्	Vedic	„ „ कृष् 'to draw
कोकु, कोकूय (also regularly चोकु, चोकूय)		„ „ कु 'to cry
गनिग्मत् or गनीगम्	Vedic	„ „ गम् 'to go.
घनिघन्	Vedic	„ „ हन् 'to strike
चञ्चुर्, चञ्चूर्य		„ „ चर् 'to go
चनिश्चन्द्	Vedic	„ „ चन्द् 'to shine
चनिष्कन्द्	Vedic	„ „ स्कन्द् } 'to jump
चनीस्कन्द्, चनीस्कद्य		„ „ स्कन्द् } 'to jump
चाकन्	Vedic	„ „ कम् 'to love'
चाखाय (also regularly चङ्खन्य)	second	„ „ खन् 'to dig
चेकीय	second	„ „ चाय् 'to worship.
जञ्जप्, जञ्जप्य		„ „ जप् 'to murmur (prayers)'
जञ्जभ्, जञ्जभ्य		„ „ जभ् 'to gape
जरीगृह्य	second	„ „ ग्रह् 'to take
जर्भुर्	Vedic	„ „ भृ 'to convey
जल्गुल्	Vedic	„ „ गॄ 'to swallow
जाजाय (also regularly जञ्जन्य)	second	„ „ जन् 'to bring forth.'
जेगिल्य	second	„ „ गॄ 'to swallow
जेगीय	second	„ „ गा 'to go, and गै 'to sing'
जेघ्नीय	second	„ „ हन् 'to strike'

जेघ्रीय	second freq of	घ्रा 'to smell'
जेजीय	second " "	ज्या 'to overpower,' etc, ज्यी 'to restrain,' and जि 'to overpower'
जेहीय	second " "	हा 'to go' and 'to abandon'
जोहू जोहूय	" "	ह्वे 'to call'
तरितॄ and तर्तुर्	Vedic " "	तॄ 'to pass over'
तवीतु	Vedic " "	तु 'to be powerful'
तेष्ठीय	second " "	स्था 'to stand'
दनीध्वस् दनीध्वस्य	" "	ध्वस् 'to fall to pieces'
दन्दश् दन्दश्य	" "	दंश् 'to bite'
दर्दॄ	Vedic " "	दॄ 'to burst'
दविद्युत् दविद्युत्य	Vedic " "	द्युत् 'to shine'
दविधु	Vedic " "	धु 'to shake'
दाधृ	Vedic " "	धृ 'to bear.'
देदीय	second " "	दा 'to give,' दे 'to protect,' and दो 'to cut'
देद्युत् देद्युत्य	" "	द्युत् 'to shine'
देधीय	second " "	धा 'to put,' and धे 'to drink'
देध्मीय	second " "	ध्मा 'to blow'
नन्नम्	Vedic " "	नम् 'to bow to'
नवीनु	Vedic " "	नु 'to praise'
पणीफण्	Vedic " "	फण् 'to go'
पनिपन्	Vedic " "	पन् 'to be praiseworthy.'
पनीपत् पनीपत्य	" "	पत् 'to fall'
पनीपद् पनीपद्य	" "	पद् 'to go'
पंफुल् पंफुल्य	" "	फल् 'to burst'

परीपृच्छ्य	second freq. of प्रछ् 'to ask.
पापत्	Vedic „ „ पत् 'to fall
पेपी	„ „ प्याय् 'to be exuberant.'
पेपीय	second „ „ पा 'to drink, and प्याय् 'to be exuberant
बद्बध्	Vedic „ „ बन्ध् 'to bind
बनीभ्रंश् बनीभ्रश्य	„ „ भ्रंश् } 'to fall
बनीध्वंस् बनीध्वस्य	„ „ ध्वंस् }
बंभज् बंभज्य	„ „ भञ्ज् 'to break
बरीभृज्य	second „ „ भ्रज्ज् 'to fry
भरिभृ	Vedic „ „ भृ 'to bear
मेमीय	second „ „ मा 'to mete and to sound, and मे 'to barter
यंयम्	Vedic „ यम् 'to restrain'
रारम्	Vedic „ रम् 'to rest
वनीवच् वनीवच्य	„ „ वञ्च् 'to go.
वरीवृश्च्य	second „ व्रश्च् 'to tear
वेविच्य	second „ „ व्यच् 'to surround
वेवी वेवीय	„ व्ये 'to cover
शंशप् शंशप्य	„ „ शप् 'to execrate
शाशय्य	second „ शी 'to lie down
शेशिष्य	second „ शास् 'to teach
शोशु शोशूय	„ श्वि 'to swell.
सनिषन्	Vedic „ „ सन् 'to obtain
सनिष्वन्	Vedic „ „ स्वन् 'to sound
सनीस्रंस् सनीस्रस्य	„ स्रंस् 'to fall.
सासाय (also regularly संसन्य)	second „ „ सन् 'to obtain
सेषीय	second „ „ षै 'to waste and सो 'to destroy
सेस्विन्य	second „ स्वन् 'to sound
सोषुप्य	second „ „ स्वप् 'to sleep'

2. Desiderative

§ 52 The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived Any verb, whether primitive or derivative, except a desiderative, admits of this modification

§ 53 The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to ष *sha* where § 17 applies Thus from क्षिप् *kship*, 'to throw,' is formed चिक्षिप्स *chi-kship-sa*, but from भू *bhû*, 'to be,' बुभूष *bu-bhû-sha*

§ 54 The rules for the reduplication differ in the following points from those given in §§ 42-47

I In the reduplicated syllable इ *i* is substituted for radical अ *a*, आ *â*, ऋ *ri*, and ऌ *li*, e g शप् *çap*, 'to execrate,' शिशप्स *çi-çap-sa*, या *yâ*, 'to go,' यियास *yi-yâ-sa*, वृत् *vrit*, 'to be,' विवृत्स *vi-vrit-sa*, क्लृप् *klip*, 'to be able,' चिक्लृप्स *chi-klip-sa*

Exceptions 1 When the अ *a* or आ *â* of the base has been produced by a change of उ *u* and is preceded by any consonant except ज् *j*, a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*), or a semivowel, it is represented by उ *u* in the syllable of reduplication, for instance, नावय *nâvaya*, the causal of नु *nu*, 'to praise,' where the आ *â* is produced by the change of उ *u* to आव् *âv* (§ 59, 2), makes नुनावयिष *nu-nâvay-isha*, but पावय *pâvaya*, although the आ *â* has the same origin (causal of पू *pû*, 'to purify'), makes पिपावयिष *pi-pâvay-isha*, because it is preceded by a labial

2 The अ *a* or आ *â* of a desiderative from च्यु *chyu*, 'to move,' द्रु *dru*, 'to run,' प्रु *pru*, and प्लु *plu*, 'to go,' श्रु *çru*, 'to hear,' स्नु *snu* and स्रु *sru*, 'to flow,' is optionally represented by उ *u* or इ *i*, e g चिच्यावयिष *chi-chyâvay-isha*, or चुच्यावयिष *chu-chyâvay-isha*, desiderative of the causal of च्यु *chyu*

II When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र् *r* or a nasal, the

first consonant following the vowel or diphthong is reduplicated with इ *i*, inserted after the reduplicated letter, *e.g.* अट् *aṭ* 'to pervade,' forms अटिटिष *a-ṭiṭ-isha*; अभ्र् *abhr*, 'to go,' अबिभ्रिष *a-bibhr-isha*.

When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or र् *r* the second element is reduplicated with inserted इ *i*, *e.g.* अर्च् *arch*, 'to worship' अर्चिचिष *ar-chich-isha*; इन्ध् *indh*, 'to kindle,' इन्दिधिष *in-didh-isha*.

§ 55. When the affix is to be added to a derivative verb or to a primitive verb ending in a consonant, the vowel इ *i* is inserted between the verb and the affix which, according to §§ 17, 53, is changed to ष *sha*; if the derivative verb ends in a vowel, it is rejected, *e.g.* बोधय *bodhaya* (causal of बुध् *budh* 'to know') makes बुबोधयिष *bu-bodhay-i-sha*, श्नथ् *çnath*, 'to slay,' शिश्नथिष *çi-çnath-i-sha*.

After a primitive verb with final ॠ *ṛī*, इ *i* or ई *ī* may be optionally inserted: if the insertion takes place ॠ *ṛī* is changed to अर् *ar*; if not, to ईर् *īr* or ऊर् *ūr* (see § 56, II 2), *e.g.* शॄ *çṛī*, 'to hurt,' makes शिशरिष *çi-çar-i-sha* or शिशरीष *çi-çar-ī-sha* or शिशीर्ष *çi-çīr-sha*.

Exception There are some verbs ending in क् *k*, च् *ch*, ज् *j*, त् *t*, द् *d*, ध् *dh*, न् *n*, प् *p*, भ् *bh*, म् *m*, र् *r*, श् *ç*, ष् *sh*, स् *s*, and ह् *h* which either must or may add the affix without insertion of इ *i*. They are enumerated in my Kurze Grammatik, § 110, II; *e.g.* तप् *tap*, 'to burn' makes तितप्स *ti-tap-sa*; त्रप् *trap* 'to be ashamed' तित्रप्स *ti-trap-sa* or तित्रपिष *ti-trap-i-sha*. Besides the insertion of इ *i* is optional in verbs ending in इव् *iv*, *e.g.* दिव् *div* (*cf* § 56, I and II 10).

§ 56. The verb from which the desiderative is derived is subject to the following changes:—

I When इ *i* or ई *ī* is inserted before the affix, a final ॠ *ṛī* is changed to अर् *ar* (*cf* § 55) and an initial or medial इ *i* followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar*, ऌ *li* to अल् *al*,[1] e g.

तॄ *trí*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष *titar-í-sha* (§ 55)

दिव् *div*, 'to play' (§ 55, Exc) „ दिदेविष *didev-i-sha*

उख् *ukh*, 'to go,' „ ओचिखिष *ochikh-i-sha* (§ 54, II)

चृत् *chrit*, 'to connect,' „ चिचर्तिष *chichart-i-sha.*

Exc 1 There are many verbs which are not subject to these changes, they are enumerated in my 'Kurze Grammatik,' p 53, *e g* कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chu-kuch-i-sha* Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chi-klid-i-sha* or चिक्लेदिष *chi-kled-i-sha*

2 A final अ *a* is rejected (*cf* § 55)

3 The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, *e g* बेभिद्य *bebhidya* (second freq of भिद् *bhid*, 'to split'), makes बेभिदिष *bebhid-i-sha* In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, *e g* नमस्य *namasya*, 'to honour' (§ 62, III), makes निनमस्यिष *ninamasy-i-sha* or निनमसिष *ninamas-i-sha*

II When स *sa* or ष *sha* (§ 53) is added without the insertion of इ *i*

1 Final इ *i* and उ *u* are lengthened, *e g* शि *çi*, 'to sharpen,' शिशीष *çiçí-sha*

2 Final ऋ *ri* and final or medial ॠ *rí* are changed to ईर् *ír*, or when preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*,

[1] This change is generally called *guna* A long or short radical *i*, *u*, *ri*, is generally gunated if final, short *i*, *u*, *ri*, *li*, if followed by *one* radical consonant, *e g* *bobhú* (frequentative of *bhú*) with *mi* becomes *bobho-mi*, *bebhid* (freq of *bhid*) *bebhed-mi*, but *memíl* (freq of *míl*) *memíl-mi*, *tarítrimp* (freq of *trimp*) *tarítrimp-mi* The guṇa *e* becomes before vowels *ay*, and *o* *av*, *e g* *sidh* with *a* becomes *sedha*, but *ji* with *a* is changed instead of *je-a* to *jay-a*, and *bhú* instead of *bho-a* to *bhav-a*

to ईर् ír, e.g कृ kṛi, 'to do चिकीर्ष chi-kír-sha, तॄ tṛí, to cross, तितीर्ष ti-tír-sha, स्मृ smṛi, to recollect, सुस्मूर्ष su-smúr-sha, स्तृह् stṛih, to hurt, तिस्तीर्क्ष ti-stírk-sha (cf 4)

3 A final ए e, ऐ ai, or ओ o is changed to आ á (cf § 49), e.g शो ço 'to sharpen, शिशास çi-ça-sa

4. Final च् ch, ज् j श् ç ष् sh, and ह् h are changed to क् k, as पच् pach, to cook,' पिपक्ष pi pak-sha (cf § 17)

5 Final द् d and ध् dh, to त् t, as भिद् bhid, 'to split,' बिभित्स bi-bhit-sa (cf 9)

6 Final न् n and म् m are changed to Anusvára — or Anunásika ँ e.g क्रम् kram 'to go चिक्रंस chi-krañ-sa.

7 Final भ् bh to प् p e.g यभ् yabh, 'to copulate,' यियप्स yi-yap-sa

8. Final स् s to त् t, e.g वस् vas, to dwell, विवत्स vi-vat-sa.

9 When a verb ending in ध् dh, भ् bh, or ह् h begins with ग् g, द् d, or ब् b these letters are changed to घ् gh, ध् dh भ् bh, e.g बुध् budh, 'to know' बुभुत्स bu-bhut-sa दिह् dih, 'to smear दिधिक्ष di-dhik-sha.

10 Final इव् iv is changed to यू yú, e.g दिव् div, 'to play' दुद्यूष du-dyú sha (cf § 55)

§ 57 Alphabetical List of Anomalous Desideratives.

अट्टिटिष (अटिट्टिष and regularly अट्टिट्टिष)	desid. of अट्ट् to transgress.
अड्डिडिष (regularly अड्डिड्डिष)	" " अड्ड् 'to attach
अरिरिष	" " ऋ 'to go.'
ईप्स	" " आप् to attain
ईर्त्स (also regularly अर्दिधिष)	" " ऋध् to prosper
ईषिष	" इ and ई 'to go
ऊर्णुनूष	" ऊर्णु to cover
चिकमिष (also regularly चिकामयिष)	" " कामय (Xth conj cl. of कम् § 61) to love.
चिकीष (also regularly चिचीष)	" " चि 'to arrange.

जिगांस (also regularly जिगमिष) .	desid of गम् 'to go'
जिगलिष	,, ,, गॄ 'to swallow'
जिगीष	,, ,, जि 'to overpower' and गा 'to go'
जिघांस	,, ,, हन् 'to strike'
जिघीष	,, ,, हि 'to go'
जिघृक्ष . .	,, ,, ग्रह् 'to take'
जुहावयिष .	,, ,, the causal of ह्वे 'to call,' as if it were हावय (*cf* § 60)
जुहूष	,, ,, ह्वे 'to call'
ज्ञीप्स (also regularly जिज्ञापयिष or जिज्ञपयिष) . .	,, ,, ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तितांस (also regularly तितनिष)	,, ,, तन् 'to draw'
तितृक्ष	,, ,, तृंह् 'to hurt'
दित्स . . .	,, ,, दा 'to give,' दे 'to protect,' or दो 'to cut'
दिदरिद्रास or दिदरिद्रिष . .	,, ,, दरिद्रा 'to be in distress'
दिदरिष . . .	,, ,, दृ 'to consider.'
दिद्युतिष or दिद्योतिष	,, ,, द्युत् 'to shine'
दिधरिष	,, ,, धृ 'to bear'
दिप्स . . . . . Vedic	,, ,, दम्भ् 'to hurt'
धित्स	,, ,, धा 'to put,' or धे 'to drink'
धिप्स or धीप्स . .	,, ,, दम्भ् 'to hurt.'
निनङ्क्ष (also regularly निनशिष)	,, ,, नश् 'to be lost'
निनत्स	,, ,, नह् 'to bind'
पित्स	,, ,, पद् 'to go'
पित्स (also regularly पिपतिष) .	,, ,, पत् 'to fall'
पिपविष . . , . .	,, ,, पू 'to purify'

'to despise,' તિતિક્ષ *titiksha* (vb *tij*), 'to bear,' દીદાંસ *dîdâṁsa*, 'to straighten,' બીભત્સ *bîbhatsa* (vb. *bâdh*), 'to loathe,' મીમાંસ *mîmâṁsa* (vb. *man*), 'to investigate,' શીશાંસ *çîçâṁsa* (*cf* vb *ço*, *çi*), 'to sharpen' Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, *e g* from જુગુપ્સ *jugupsa*, જુગુપ્સિષ *jugups-isha*.

3 Causal

§ 58 The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English 'to fell' = 'to cause to fall,' 'to lay' = 'to cause to lie' All verbs, primitive as well as derivative, admit of this modification

The causal is formed I By adding to the verb the affix અય *aya*, *e g*. ગમ્ *gam*, 'to go,' ગમય *gam-aya*, 'to cause to go'

II In many instances by changing the vowel of the base.

Exception from I Verbs ending in આ *â*, એ *e*, ऐ *ai*, or ઓ *o*, which must be changed to આ *â* (*cf* § 56, II 3), take પય *paya* as affix, *e g* દા *dâ*, 'to give,' દાપય *dâ-paya*, 'to cause to give' In some instances the final આ *â* of the base is shortened, *e g* શ્રા *çrâ* or श्रै *çrai*, 'to cook,' makes શ્રાપય *çrâ-paya* or શ્રપય *çra-paya*

§ 59 The changes of the vowel of the base mentioned in § 58, II are the following

1 Primitive verbs ending in a single consonant lengthen a preceding अ *a*, for instance પદ્ *pad*, 'to go,' પાદ્ય *pâd-aya* There are many exceptions to this rule, almost all verbs ending in म् *m* retain the short अ *a*, as ક્લમ્ *klam*, 'to be sad,' ક્લમય *klam-aya* A list of these exceptions is given in my 'Kurze Grammatik,' § 130

2 Final इ *i* and ई *î* are changed to આય્ *ây*, उ *u* and ऊ *û* to આવ્ *âv*, ऋ *ri* and ॠ *rî* to આર્ *âr*,[1] *e g* श्वि *çvi*, 'to go,' શ્વાયય

[1] This change is called *Vriddhi*, concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *ây*, *âv*, before the following *a*, as in § 24

çray-aya नी *nî*, 'to lead,' नायय *nay-aya*; प्लु *plu* 'to move' प्लावय *plav-aya*; पू *pû* 'to purify,' पावय *pav-aya* कृ *kṛi* 'to make,' and कॄ *kṝi* 'to throw' कारय *kar-aya*

3 Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o* ऋ *ṛi* to अर् *ar*, ऌ *ḷi* to अल् *al*,[1] e.g भिद् *bhid* 'to split' makes भेदय *bhed-aya*; बुध् *budh* 'to know' बोधय *bodh-aya*; कृत् *kṛit*, 'to cut' कर्तय *kart-aya*; क्लृप् *kḷip*, 'to be able,' कल्पय *kalp-aya*

Exc. The इ *i* before the ष *sha* of the desiderative is not changed (*cf* 5)

4 A medial ॠ *ṝi* becomes ईर् *îr* e.g स्तृह् *stṛih* 'to hurt,' स्तीर्हय *stîrh-aya*

5 Verbs ending in अ *a* reject that vowel, e.g बुबोधिष *bubodhisha* (desiderative of बुध् *budh*) makes बुबोधिषय *bubodhish-aya* (*cf* 3, Exc.) The final य *ya* of the second frequentative if preceded by a consonant, is rejected, e.g बेभिद्य *bebhidya* makes बेभिदय *bebhid-aya* In the case of a denominative ending in य *ya* preceded by a consonant the rejection is optional, e.g नमस्य *namasya* makes नमस्यय *namasy-aya* or नमसय *namas-aya* (*cf* § 56, I 3)

6. Verbs ending in अय *aya* viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix अय *aya* (§ 62, II) are left unchanged. Thus the causal from पादय *padaya*, causal of पद् *pad* is also पादय *padaya*

§ 60 Alphabetical List of Anomalous Causals.

अर्पय	causal of ऋ 'to go
(अधि) आपय	" " (अधि) इ to read.
क्षपय	" क्षप् 'to pity
क्ष्मापय	" " क्ष्मा 'to sound.
क्रापय	" " क्री 'to buy

[1] *Cf.* p. 34 note.

क्षपय	. . . .	causal of क्षि 'to decrease'
क्ष्मापय	. . . .	„ „ क्ष्माय् 'to tremble'
गूहय	. .	„ „ गुह् 'to conceal'
ग्लपय (also regularly ग्लापय)	.	„ „ ग्लै 'to become exhausted'
चपय (also regularly चायय)	.	„ „ चि 'to arrange'
छायय	. . .	„ „ छो 'to cut'
जम्भय	. . . .	„ „ जभ् 'to gape'
जरय	. . .	„ „ जॄ 'to grow old'
जागरय	. . .	„ „ जागृ 'to wake'
जापय	. . . . .	„ „ जि 'to overpower'
ज्ञपय (also regularly ज्ञापय)	.	„ „ ज्ञा 'to know'
दरय	. .	„ „ दॄ 'to burst'
दरिद्रय	.	„ „ दरिद्रा 'to be in distress'
दापय	. . .	„ „ दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut')
दीधय	. . . .	„ „ दीधी 'to shine'
दूषय (the regular दोषय only in one signification)		„ „ दुष् 'to be depraved'
धूनय	. .	„ „ धू 'to shake'
नरय	.	„ „ नॄ 'to lead'
पायय	. . . .	„ „ पा 'to drink,' and पै 'to dry'
पालय	.	„ „ पा 'to protect'
प्रीणय	.	„ „ प्री 'to delight'
भर्ज्जय (also regularly भ्रज्जय)		„ „ भ्रज्ज् 'to fry'
भापय भीषय } (also regularly भायय)		„ „ भी 'to fear'
मापय		„ „ मि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter'

मार्जय	causal of मृज् 'to wipe.'
रजय (also regularly रञ्जय)	„ „ रञ्ज् 'to colour'
रन्धय	„ „ रध् 'to perish.'
रम्भय	„ „ रभ् 'to desire vehemently'
रेपय	„ „ री 'to howl' and 'to distil.
रोपय (also regularly रोहय)	रुह् 'to grow'
लम्भय	„ „ लभ् 'to obtain.
लापय / लालय / लीनय (and regularly लायय).	„ „ ली 'to adhere.'
वर्हय (and regularly वृहय)	„ „ वृह् 'to grow'
वाजय 'to shake'	„ „ वा 'to blow' etc.
वापय (also regularly वायय)	„ „ वी 'to lie with.'
वायय	„ „ वे 'to weave.
वेवय	„ „ वेवी 'to go'
श्वायय	„ „ श्वि 'to [illegible]'
व्लेपय (? or व्लीपय or व्रेपय)	„ „ व्ली (? or व्ली or व्री) 'to select.
शातय	„ „ शद् 'to fall.
शायय	„ „ शो or शि 'to sharpen, शी 'to lie down.
श्रपय (also regularly श्रापय)	„ „ श्रा or श्रै 'to cook.'
श्रायय — Vedic	„ „ श्रि 'to go to (Yajur V. 23. 20)
श्रायय — regular	„ „ श्रा or श्रै 'to cook.
साधय (also regularly सेधय)	„ सिध् 'to be accomplished.
सायय	„ „ सो 'to destroy'
स्नपय (also regularly स्नापय)	„ „ स्ना 'to bathe.
स्फारय (also regularly स्फोरय)	„ „ स्फुर् 'to tremble.
स्फावय	„ „ स्फाय् 'to swell.

स्मरय . . .	causal of स्मृ 'to recollect'
स्मापय (also regularly स्माययु)	„ „ स्मि 'to smile'
हिडय	„ „ हेड् 'to disregard'
ह्रेपय	„ „ ह्री 'to be ashamed'
ह्वायय	„ „ ह्वे 'to call'

4 Verbs of the Tenth Conjugational Class.

§ 61 In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (*cf* § 69) These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59) Thus चुर् *chur*, 'to steal,' which belongs to this class, according to § 58, takes the affix अय *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o* The crude form of the verb therefore, properly speaking, is not चुर् *chur*, but चोरय *choraya*, and in fact almost[1] all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय *aya* (§ 62, II) For instance, the verb यन्त्र् *yantr*, 'to restrain,' or properly यन्त्रय *yantraya*, is derived from यन्त्र *yantra*, a subst, 'restraining, restraint'

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples भल् *bhal*, 'to describe,' makes, according to § 59, 1, भालय *bhâl-aya*, श्लिष् *çlish*, 'to adhere,' according to § 59, श्लेषय *çlesh-aya*, कृत् *krit*, 'to glorify,' according to § 59, 4, कीर्तय *kîrt-aya*

Exc There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base They are given in my 'Kurze Grammatik,' § 134, and in my 'Vollstandige Grammatik,' § 208

[1] Some may have been produced by the influence of the Prâkrit (*cf* Lassen, Inst. Ling Pracr p 339, § 120, 3)

Obs. Some verbs of this class optionally take the affix आपय *âpaya*, e.g. अर्थ् *arth*, 'to ask,' may become अर्थय *arth-aya* or अर्थापय *arth-âpaya*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

5. DENOMINATIVES.

§ 62. There are five classes of Denominatives:—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun according to the rules which will be given afterward, *cf. e.g.* § 71, II, 4. Thus कृष्ण *kṛishṇa*, a proper name, may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was Kṛishṇa.'

II. The second class consists of those which add the affix अय *aya* to the noun and change its final vowel agreeably to § 59, 2, e.g. श्री *çrî*, 'happiness,' makes श्रयय *çray-aya*. Many nouns must or may optionally take आपय *âpaya* instead of अय *aya*, e.g. from सत्य *satya*, 'truth,' सत्यापय *satyâpaya*, 'to tell the truth.' For many special rules see my 'Vollständige Grammatik,' §§ 213-223.

III. The denominatives of the third class subjoin य *ya* to the noun, as नमस् *namas*, 'veneration,' नमस्य *namas-ya*, 'to venerate;' तपस् *tapas*, 'penance,' तपस्य *tapas-ya*, 'to do penance.'

A final अ *a*, इ *i*, or उ *u* of the noun is made long, as पुत्र *putra*, 'a son,' पुत्राय *putrâ ya*, 'to wish for a son;' कवि *kavi*, 'a poet,' कवीय *kavî ya*; विष्णु *vishṇu*, a proper name, विष्णूय *vishṇû-ya*. But if the denominative takes the terminations of the first form of the active voice (called Parasmaipada, § 64), आ *â* before य *ya* is changed to ई *î*, e.g. पुत्रीयति *putrî ya ti*, 3rd pers. sing. pres. of the Parasmaipada.

A final ऋ *ṛi* is changed to री *rî*, e.g. मातृ *mâtṛi*, 'mother,' मात्रीय *mâtrî-ya*.

A final ओ *o* is changed to अव् *av*, and औ *au* to आव् *âv*, e.g. गो *go*, 'a cow,' गव्य *gav-ya*, 'to wish for a cow;' नौ *nau*, 'a ship,'

नाव्य *nâv-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix स्य *sya* or अस्य *asya*; before the latter a final अ *a* is dropped, इ *i* and ई *î* are changed to य् *y*, उ *u* and ऊ *û* to व् *v*, ऋ *ri* to र् *r*, e.g. मधु *madhu*, 'honey,' मधुस्य *madhu-sya* or मध्वस्य *madhv-asya*, 'to long after honey,' क्षीर *kshîra*, 'milk,' क्षीरस्य *kshîr-asya* 'to long after milk.'

V. Those of the fifth class compound the noun with काम्य *kâmya*, e.g. पुत्रकाम्य *putra-kâmya*, 'to wish for a son.'

SECTION II.—INFLEXION OF THE VERB. CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat of the active.

I. Active Voice.

§ 64. The active voice in Sanskrit, as in Greek, has two forms, the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective); the other, *Âtmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:

1. The active verb is generally conjugated in the Parasmaipada. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the Âtmanepada.

2. Causals (§ 58-60) take the termination of the Âtmanepada, when they are reflexive. Thus रोहय *rohaya*, 'to cause to mount,' is generally conjugated in the Parasmaipada, but when it is used

in the sense of 'to cause one's-self to be mounted' the Âtmanepada is used, e.g. गजो रोहयते *gajo rohaya-te* 'the elephant causes himself to be mounted.'

3. All the verbs ending in अय *aya*, viz., the causals (§ 58-60), the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 62, II., are conjugated in the Âtmanepada, when the agent performs the action for himself. This rule also applies to some primitive verbs, e.g. यजति *yaj-a-ti*, 3rd pers. sing. pres. Parasmaip., 'he offers a sacrifice;' यजते *yaj-a-te*, 3rd pers. sing. pres. Âtmanep., 'he offers a sacrifice for himself,' from the verb यज् *yaj*, 'to sacrifice.'

4. There are some primitive verbs which are conjugated in the Âtmanepada only, e.g. शी *śî*, 'to lie down.'

5. The frequentatives of the second form and some denominatives, likewise take the terminations of the Âtmanepada only.

6. The desideratives, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:— A verb with the mark Par. (Parasmaipada) follows § 65, 1; a verb with Par. Âtm. (Parasmaipada and Âtmanepada) follows § 65, 3, and the second part of the rule given in § 65, 1; a verb marked with Âtm. (Âtmanepada) follows § 65, 4.

TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses, partly moods, which we shall arrange in the following order:—

1. Present,	6. Aorist.
2. Imperfect,	7. Future I.
3. Imperative,	8. Future II.
4. Potential,	9. Conditional.
5. Perfect,	10. Precative.

CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68 The terminations of the first four forms, viz present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form

§ 69 The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dhâtus* (§ 38), *i e* the verbs of the Sanskrit language, which they take for primitive ones

§ 70 These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative The second consists of about 230 primitive verbs and the frequentatives of the first form

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class

§ 71 The First Conjugation comprises

I Three classes of primitive verbs (§§ 38, 69), viz, the first, fourth, and sixth, and besides the tenth conjugational class (§ 61)

1 The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding अ *a* to the root and subjecting the radical vowel to different

changes. A final radical इ i ई í or ए e becomes अय् ay; उ u ऊ ú, or ओ o becomes अव् av; ऋ ṛi or ॠ ṛí becomes अर् ar; ऐ ai becomes आय् áy Verbs ending in a single consonant change a preceding इ i to ए e उ u to ओ o, ऋ ṛi to अर् ar (guṇa) e.g जि ji, to conquer, makes जय jay-a; नी ní, 'to lead,' नय nay-a दे de, to protect, दय day-a च्यु chyu to move, च्यव chyav-a भू bhú 'to become,' भव bhav-a ज्यो jyo 'to restrain, ज्यव jyav-a हृ hṛi, to take,' हर् har-a; तॄ tṛí, to pass over, तर tar-a ग्लै glai, 'to wane,' ग्लाय glay-a सिध् sidh, 'to go सेध sedh-a; बुध् budh, to know' बोध bodh-a वृत् vṛit to be, वर्त vart-a

The last radical vowel or its substitute has the accent (acute) जय jáya, सेध sédha

2. The fourth class adds य ya to the crude form of the verb as नह् nah to bind,' नह्य nah-ya The last radical vowel has the acute, नह्य náhya

3 The sixth class adds an accented अ a e.g तुद् tud 'to strike,' makes तुद tud-á A final radical vowel इ i or ई í is changed to इय् iy e.g रि ri 'to go' makes रिय riy-á; in the same position उ u or ऊ ú becomes उव् uv e.g नु nu or नू nú to praise,' नुव nuv-á a final ऋ ṛi is changed to रिय् riy e.g मृ mṛi, 'to die,' म्रिय mriy-á a final ॠ ṛí to इर् ir e.g कॄ kṛí to throw किर kir-á When the accented अ a is dropped before or combined with, a following vowel, the accent passes over to the latter

4. Of the tenth class we have treated in § 61 The form there given is left unchanged the accent falls on the अ a which precedes the य ya e.g चोरय chordya to steal

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz —

1 The derivative verbs ending in अय aya, viz. the causals (§ 58-60) and the denominatives in अय aya (§ 62, II)

2 The desideratives (§ 52-57)

3. The frequentatives of the second form (in य ya, § 40-51),

the denominatives in य *ya* (§ 62, III -V), and the verbs in आय *âya*, ईय *îya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollstandige Grammatik,' § 211, and quoted further on in the alphabetical list of anomalous bases, § 81)

These three classes do not undergo any further changes, those ending in अय *aya* (No 1) accent the penultimate, e g बोधय॑ *bodháya* (causal of बुध् *budh*), श्वेतय॑ *çvetáya*, 'to be mounted on a white horse' (derived from श्वेत *çveta*, 'white'), the desiderative has the accent on the first syllable, e g चिक्षिप्स *chíkshipsa* (desiderative from क्षिप् *kship*, 'to throw'), those ending in य *ya* (No 3) have the accent on the final य *ya*, e g बेभिद्य *bebhidyá* (frequentative from भिद् *bhid*, 'to split'), तपस्य *tapasyá* (denominative from तपस् *tapas*, 'penance'), पुत्राय *putrâyá* (from पुत्र *putra*, 'a son'), मधुस्य *madhusyá* (from मधु *madhu*, 'honey'), पुत्रकाम्य *putrakâmyá* (from पुत्र *putra*, cf § 62, III IV. V), and धूपाय *dhûpâyá* (from धूप् *dhûp*, 'to fumigate')

4 The denominatives without affix (cf § 62, I) These add अ *a* before which a final अ *a* of the noun is dropped, and change their last vowel according to § 71, I. 1, e g. कृष्ण *krishna* remains *krishna*, but पितृ *pitri* becomes पितर॑ *pitára* The accent is on the last vowel of the base

§ 72 It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in अ *a*

The Hindu grammarians, however, state that one primitive verb of the first conjugational class ending in आ *â*, forms, by combining this vowel with the conjugational characteristic अ *a*, a special base ending in आ *â* It is likewise allowed to derive denominatives without affix from words ending in आ *â*, the final आ *â* of which, combined with the conjugational characteristic, remains आ *â*

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

मा *mâ*, followed by स्म *sma*, rejects the augment and takes the signification of an imperative In the Veda it is dropped also in many other instances The accent then falls on the same vowel as in the present.

2 The following terminations are subjoined to the base

	In the Parasmaipada			In the Âtmanepada		
	SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1	अम् *am*	व *va*	म *ma*	इ *i*	वहि *vahi*	महि *mahi*
2	स् *s*	तम् *tam*	त *ta*	थास् *thâs*	आथाम् *âthâm*	ध्वम् *dhvam*
3	त् *t*	ताम् *tâm*	अन् *an*	त *ta*	आताम् *âtâm*	अन्त *anta*

§ 75 The IMPERATIVE is formed by affixing the following terminations to the base

	In the Parasmaipada			In the Âtmanepada		
	SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL.
1	आनि *âni*	आव *âva*	आम *âma*	ऐ *ai*	आवहै *âvahai*	आमहै *âmahai*
2	no termination, or तात् *tât*	तम् *tam*	त *ta*, or तात् *tât*	स्व *sva*	आथाम् *âthâm*	ध्वम् *dhvam*
3	तु *tu*, or तात् *tât*	ताम् *tâm*	अन्तु *antu*	ताम् *tâm*	आताम् *âtâm*	अन्ताम् *antâm*

§ 76 The original terminations of the POTENTIAL are·

	In the Parasmaipada			In the Âtmanepada		
	SINGULAR.	DUAL.	PLURAL	SINGULAR.	DUAL.	PLURAL.
1	याम् *yâm*	याव *yâva*	याम *yâma*	ईय *îya*	ईवहि *îvahi*	ईमहि *îmahi*
2	यास् *yâs*	यातम् *yâtam*	यात *yâta*	ईथास् *îthâs*	ईयाथाम् *îyâthâm*	ईध्वम् *îdhvam*
3	यात् *yât*	याताम् *yâtâm*	युस् *yus*	ईत *îta*	ईयाताम् *îyâtâm*	ईरन् *îran*

§ 77 But as the initial या *yâ* and ई *î* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected

	In the Parasmaipada.			In the Âtmanepada		
	SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1	एयम् *eyam*	एव *eva*	एम *ema*	एय *eya*	एवहि *evahi*	एमहि *emahi*
2	एस् *es*	एतम् *etam*	एत *eta*	एथास् *ethâs*	एयाथाम् *eyâthâm*	एध्वम् *edhvam*
3	एत् *et*	एताम् *etâm*	एयुस् *eyus*	एत *eta*	एयाताम् *eyâtâm*	एरन् *eran*

Observation. In the Veda न *na* is often added to the थ *tha* and त *ta* of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ *a* of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व् *v* or म् *m*, e.g. बोध + मि *bódha + mi*, 1st pers. sing. pres. Par., or + वस् *vas*, 1st pers. dual pres. Par. becomes बोधामि *bódhāmi*, बोधावस् *bódhāvas*.

2. It is dropped before any termination beginning with a vowel or diphthong, e.g. अबोध + अम् *abodha+am* becomes अबोधम् *ábodham*, first sing. imperf. Par.

Exception to rule 2. With the इ *i* of the first person singular of the imperfect Âtmanepada and with the आ *ā* of the second and third persons dual of the present, imperfect and imperative Âtm. it coalesces to ए *e*, e.g. अबोध + इ *ábodha+i* becomes अबोधि *ábodhe*, बोध + आथे *bódha+āthe* (2d du. pres. Âtmanep.) बोधेथे *bódhethe*.

§ 79. In forming the special bases the general phonetic rules, § 14–18, must be remembered, e.g. कुर्द् *kurd* I. 1. to play, according to § 18 makes कूर्द *kū́rda*; दिव् *div* I. 4. दीव्य *dī́vya*.

§ 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: बुध् *budh* 'to know', special base बोध *bódha*.

PRESENT.

Parasmaipada.			Âtmanepada.		
बोधामि *bódhāmi* I know	बोधावस् *bódhāvas* We two know	बोधामस् *bódhāmas* We know	बोधे *bódhe* I know	बोधावहे *bódhāvahe* etc., as in the Parasmaipada.	बोधामहे *bódhāmahe*
बोधसि *bódhasi* Thou knowest	बोधथस् *bódhathas* You two know	बोधथ *bódhatha* You know	बोधसे *bódhase*	बोधेथे *bódhethe*	बोधध्वे *bódhadhve*
बोधति *bódhati* He knows	बोधतस् *bódhatas* They two know	बोधन्ति *bódhanti* They know	बोधते *bódhate*	बोधेते *bódhete*	बोधन्ते *bódhante*

IMPERFECT.

Parasmaipada.			Âtmanepada.		
अबोधम् *ábodham* I knew	अबोधाव *ábodhâva*	अबोधाम *ábodhâma*	अबोधे *ábodhe* I knew	अबोधावहि *ábodhâvahi*	अबोधामहि *ábodhâmahi*
अबोधस् *ábodhas*	अबोधतम् *ábodhatam*	अबोधत *ábodhata*	अबोधथास् *ábodhathâs*	अबोधेथाम् *ábodhethâm*	अबोधध्वम् *ábodhadhvam*
अबोधत् *ábodhat*	अबोधताम् *ábodhatâm*	अबोधन् *ábodhan*	अबोधत *ábodhata*	अबोधेताम् *ábodhetâm*	अबोधन्त *ábodhanta*

IMPERATIVE.

बोधानि *bódhâni* May I know	बोधाव *bódhâva*	बोधाम *bódhâma*	बोधै *bódhai*	बोधावहै *bódhâvahai*	बोधामहै *bódhâmahai*
बोध or *bódha*	बोधतम् *bódhatam*	बोधत or *bódhata*	बोधस्व *bódhasva*	बोधेथाम् *bódhethâm*	बोधध्वम् *bódhadhvam*
बोधतात् *bódhatât*		बोधतात् *bódhatât*			
बोधतु or *bódhatu*	बोधताम् *bódhatâm*	बोधन्तु *bódhantu*	बोधताम् *bódhatâm*	बोधेताम् *bódhetâm*	बोधन्ताम् *bódhantâm*
बोधतात् *bódhatât*					

POTENTIAL.

बोधेयम् *bódheyam* I may, or I might know	बोधेव *bódheva*	बोधेम *bódhema*	बोधेय *bódheya*	बोधेवहि *bódhevahi*	बोधेमहि *bódhemahi*
बोधेस् *bódhes*	बोधेतम् *bódhetam*	बोधेत *bódheta*	बोधेथास् *bódhethâs*	बोधेयाथाम् *bódheyâthâm*	बोधेध्वम् *bódhedhvam*
बोधेत् *bódhet*	बोधेताम् *bódhetâm*	बोधेयुस् *bódheyus*	बोधेत *bódheta*	बोधेयाताम् *bódheyâtâm*	बोधेरन् *bódheran*

In the same way are inflected e. g. जि *ji*, 'to overpower,' special base जय *jáya*, 1st sing. pres. Par. जयामि *jáyâmi*, etc.; भू *bhû*, 'to become,' special base भव *bháva*, 1st sing. pres. Par. भवामि *bhávâmi*, etc.; सृ *sṛi*, 'to go,' special base सर *sára*, 1st sing. pres. Par. सरामि *sárâmi*, etc.; धे *dhe*, 'to drink,' special base धय *dháya*, 1st sing. pres. Par. धयामि *dháyâmi*, etc.; दै *dai*, 'to purify,' special base दाय *dấya*, 1st sing. pres. Par. दायामि *dấyâmi*, etc.; ज्यो *jyo*, Âtm. 'to restrain,' special base ज्यव *jyáva*, 1st sing. pres. Âtm. ज्यवे *jyáve*, etc.; गद् *gad*, 'to speak,' special base गद *gáda*, 1st sing. pres. Par. गदामि *gádâmi*; चित् *chit*, 'to think,' special base चेत *chéta*, 1st sing. pres. Par. चेतामि *chétâmi*, etc.

2. Fourth class: नह् *nah* 'to bind,' special base नह्य *nahya*

PRESENT

Parasmaipada			Âtmanepada.		
नह्यामि *nahyāmi*	नह्यावस् *nahyāvas*	नह्यामस् *nahyāmas*	नह्ये *nahye*	नह्यावहे *nahyāvahe*	नह्यामहे *nahyāmahe*
नह्यसि *nahyasi*	नह्यथस् *nahyathas*	नह्यथ *nahyatha*	नह्यसे *nahyase*	नह्येथे *nahyethe*	नह्यध्वे *nahyadhve*
नह्यति *nahyati*	नह्यतस् *nahyatas*	नह्यन्ति *nahyanti*	नह्यते *nahyate*	नह्येते *nahyete*	नह्यन्ते *nahyante*

IMPERFECT

अनह्यम् *anahyam*	अनह्याव *anahyāva*	अनह्याम *anahyāma*	अनह्ये *anahye*	अनह्यावहि *anahyāvahi*	अनह्यामहि *anahyāmahi*
अनह्यस् *anahyas*	अनह्यतम् *anahyatam*	अनह्यत *anahyata*	अनह्यथास् *anahyathās*	अनह्येथाम् *anahyethām*	अनह्यध्वम् *anahyadhvam*
अनह्यत् *anahyat*	अनह्यताम् *anahyatām*	अनह्यन् *anahyan*	अनह्यत *anahyata*	अनह्येताम् *anahyetām*	अनह्यन्त *anahyanta*

IMPERATIVE.

नह्यानि *nahyāni*	नह्याव *nahyāva*	नह्याम *nahyāma*	नह्यै *nahyai*	नह्यावहै *nahyāvahai*	नह्यामहै *nahyāmahai*
नह्य or *nahya* नह्यतात् *nahyatāt*	नह्यतम् *nahyatam*	नह्यत or *nahyata* नह्यतात् *nahyatāt*	नह्यस्व *nahyasva*	नह्येथाम् *nahyethām*	नह्यध्वम् *nahyadhvam*
नह्यतु or *nahyatu* नह्यतात् *nahyatāt*	नह्यताम् *nahyatām*	नह्यन्तु *nahyantu*	नह्यताम् *nahyatām*	नह्येताम् *nahyetām*	नह्यन्ताम् *nahyantām*

POTENTIAL.

नह्येयम् *nahyeyam*	नह्येव *nahyeva*	नह्येम *nahyema*	नह्येय *nahyeya*	नह्येवहि *nahyevahi*	नह्येमहि *nahyemahi*
नह्येस् *nahyes*	नह्येतम् *nahyetam*	नह्येत *nahyeta*	नह्येथास् *nahyethās*	नह्येयाथाम् *nahyeyāthām*	नह्येध्वम् *nahyedhvam*
नह्येत् *nahyet*	नह्येताम् *nahyetām*	नह्येयुस् *nahyeyus*	नह्येत *nahyeta*	नह्येयाताम् *nahyeyātām*	नह्येरन् *nahyeran*

नृत् *nṛit*, special base नृत्य *nṛitya* 1st sing. pres. Par. नृत्यामि *nṛityāmi*, etc.; जॄ *jṝ*, to grow old, special base जीर्य *jīrya* 1st sing. pres. Par. जीर्यामि *jīryāmi* etc.

3. Sixth class तुद् *tud*, 'to strike,' special base तुद *tudá*.

PRESENT

Parasmaipada			Âtmanepada		
तुदामि *tudā́mi*	तुदावस् *tudā́vas*	तुदामस् *tudā́mas*	तुदे *tudé*	तुदावहे *tudā́vahe*	तुदामहे *tudā́mahe*
तुदसि *tudási*	तुदथस् *tudáthas*	तुदथ *tudátha*	तुदसे *tudáse*	तुदेथे *tudéthe*	तुदध्वे *tudádhve*
तुदति *tudáti*	तुदतस् *tudátas*	तुदन्ति *tudánti*	तुदते *tudáte*	तुदेते *tudéte*	तुदन्ते *tudánte*

IMPERFECT

अतुदम् *átudam*	अतुदाव *átudâva*	अतुदाम *átudâma*	अतुदे *átude*	अतुदावहि *átudâvahi*	अतुदामहि *átudâmahi*
अतुदस् *átudas*	अतुदतम् *átudatam*	अतुदत *átudata*	अतुदथास् *átudathâs*	अतुदेथाम् *átudethâm*	अतुदध्वम् *átudadhvam*
अतुदत् *átudat*	अतुदताम् *átudatâm*	अतुदन् *átudan*	अतुदत *átudata*	अतुदेताम् *átudetâm*	अतुदन्त *átudanta*

IMPERATIVE

तुदानि *tudā́ni*	तुदाव *tudā́va*	तुदाम *tudā́ma*	तुदै *tudái*	तुदावहै *tudā́vahai*	तुदामहै *tudā́mahai*
तुद or *tudá*	तुदतम् *tudátam*	तुदत or *tudáta*	तुदस्व *tudásva*	तुदेथाम् *tudéthâm*	तुदध्वम् *tudádhvam*
तुदतात् *tudátât*		तुदतात् *tudátât*			
तुदतु or *tudátu*	तुदताम् *tudatâm*	तुदन्तु *tudántu*	तुदताम् *tudátâm*	तुदेताम् *tudétâm*	तुदन्ताम् *tudántâm*
तुदतात् *tudátât*					

POTENTIAL

तुदेयम् *tudéyam*	तुदेव *tudéva*	तुदेम *tudéma*	तुदेय *tudéya*	तुदेवहि *tudévahi*	तुदेमहि *tudémahi*
तुदेस् *tudés*	तुदेतम् *tudétam*	तुदेत *tudéta*	तुदेथास् *tudéthâs*	तुदेयाथाम् *tudéyâthâm*	तुदेध्वम् *tudédhvam*
तुदेत् *tudét*	तुदेताम् *tudétâm*	तुदेयुस् *tudéyus*	तुदेत *tudéta*	तुदेयाताम् *tudéyâtâm*	तुदेरन् *tudéran*

स्पृश् *spṛç* 'to touch,' special base स्पृश *spṛçá*, 1st sing pres Par स्पृशामि *spṛçā́mi*, etc

4. Verbs ending in the affix अय *aya* (tenth conjugational class, causals and denominatives): बोधय *bodháya*, causal of बुध् *budh*, 'to know'

PRESENT

Parasmaipada.			Âtmanepada.		
बोधयामि *bodháyámi*	बोधयावस् *bodháyávas*	बोधयामस् *bodháyámas*	बोधये *bodháye*	बोधयावहे *bodháyávahe*	बोधयामहे *bodháyámahe*
बोधयसि *bodháyasi*	बोधयथस् *bodháyathas*	बोधयथ *bodháyatha*	बोधयसे *bodháyase*	बोधयेथे *bodháyethe*	बोधयध्वे *bodháyadhve*
बोधयति *bodháyati*	बोधयतस् *bodháyatas*	बोधयन्ति *bodháyanti*	बोधयते *bodháyate*	बोधयेते *bodháyete*	बोधयन्ते *bodháyante*

IMPERFECT

अबोधयम् *abodhayam*	अबोधयाव *abodhayáva*	अबोधयाम *abodhayáma*	अबोधये *abodhaye*	अबोधयावहि *abodhayávahi*	अबोधयामहि *abodhayámahi*
अबोधयस् *abodhayas*	अबोधयतम् *abodhayatam*	अबोधयत *abodhayata*	अबोधयथास् *abodhayathás*	अबोधयेथाम् *abodhayethám*	अबोधयध्वम् *abodhayadhvam*
अबोधयत् *abodhayat*	अबोधयताम् *abodhayatám*	अबोधयन् *abodhayan*	अबोधयत *abodhayata*	अबोधयेताम् *abodhayetám*	अबोधयन्त *abodhayanta*

IMPERATIVE.

बोधयानि *bodháyáni*	बोधयाव *bodháyáva*	बोधयाम *bodháyáma*	बोधयै *bodháyai*	बोधयावहै *bodháyávahai*	बोधयामहै *bodháyámahai*
बोधय or बोधयतात् *bodháya* or *bodháyatát*	बोधयतम् *bodháyatam*	बोधयत or बोधयतात् *bodháyata* or *bodháyatát*	बोधयस्व *bodháyasva*	बोधयेथाम् *bodháyethám*	बोधयध्वम् *bodháyadhvam*
बोधयतु or बोधयतात् *bodháyatu* or *bodháyatát*	बोधयताम् *bodháyatám*	बोधयन्तु *bodháyantu*	बोधयताम् *bodháyatám*	बोधयेताम् *bodháyetám*	बोधयन्ताम् *bodháyantám*

POTENTIAL.

बोधयेयम् *bodháyeyam*	बोधयेव *bodháyeva*	बोधयेम *bodháyema*	बोधयेय *bodháyeya*	बोधयेवहि *bodháyevahi*	बोधयेमहि *bodháyemahi*
बोधयेस् *bodháyes*	बोधयेतम् *bodháyetam*	बोधयेत *bodháyeta*	बोधयेथास् *bodháyethás*	बोधयेयाथाम् *bodháyeyáthám*	बोधयेध्वम् *bodháyedhvam*
बोधयेत् *bodháyet*	बोधयेताम् *bodháyetám*	बोधयेयुस् *bodháyeyus*	बोधयेत *bodháyeta*	बोधयेयाताम् *bodháyeyátám*	बोधयेरन् *bodháyeran*

चुर् *chur* 'to steal,' base of the conjugation चोरय *choráya*, 1st sing. pres. Par. चोरयामि *choráyámi*, etc.

5 Desiderative बुबोधिष *búbodhisha*, from बुध् *budh*, 'to know'

Parasmaipada.			Âtmanepada.		
PRESENT					
बुबोधिषामि *búbodhishâmi*	बुबोधिषावस् *búbodhishâvas*	बुबोधिषामस् *bubodhishâmas*	बुबोधिषे *búbodhishe*	बुबोधिषावहे *búbodhishâvahe*	बुबोधिषामहे *bubodhishâmahe*
बुबोधिषसि *bubodhishasi*	बुबोधिषथस् *bubodhishathas*	बुबोधिषथ *búbodhishatha*	बुबोधिषसे *búbodhishase*	बुबोधिषेथे *búbhodhishethe*	बुबोधिषध्वे *búbodhishadhve*
बुबोधिषति *bubodhishati*	बुबोधिषतस् *búbodhishatas*	बुबोधिषन्ति *búbodhishanti*	बुबोधिषते *búbodhishate*	बुबोधिषेते *bubodhishete*	बुबोधिषन्ते *búbodhishante*
IMPERFECT					
अबुबोधिषम् *abubodhisham*	अबुबोधिषाव *ábubodhishâva*	अबुबोधिषाम *ábubodhishâma*	अबुबोधिषे *abubodhishe*	अबुबोधिषावहि *ábubodhishâvahi*	अबुबोधिषामहि *ábubodhishâmahi*
अबुबोधिषस् *ábubodhishas*	अबुबोधिषतम् *ábubodhishatam*	अबुबोधिषत *ábubodhishata*	अबुबोधिषथास् *ábubodhishathâs*	अबुबोधिषेथाम् *ábubodhishetham*	अबुबोधिषध्वम् *ábubodhishadhvam*
अबुबोधिषत् *ábubodhishat*	अबुबोधिषताम् *ábubodhishatâm*	अबुबोधिषन् *ábubodhishan*	अबुबोधिषत *ábubodhishata*	अबुबोधिषेताम् *ábubodhishetâm*	अबुबोधिषन्त *ábubodhishanta*
IMPERATIVE					
बुबोधिषाणि (Cf § 16) *bubodhishâni*	बुबोधिषाव *búbodhishâva*	बुबोधिषाम *bubodhishâma*	बुबोधिषै *bubodhishai*	बुबोधिषावहै *bubodhishâvahai*	बुबोधिषामहै *bubodhishâmahai*
बुबोधिष or बुबोधिषतात् *búbodhisha* *bubodhishatât*	बुबोधिषतम् *búbodhishatam*	बुबोधिषत or बुबोधिषतात् *búbodhishata* *bubodhishatât*	बुबोधिषस्व *bubodhishasva*	बुबोधिषेथाम् *bubodhishethâm*	बुबोधिषध्वम् *bubodhishadhvam*
बुबोधिषतु or बुबोधिषतात् *búbodhishatu* *bubodhishatât*	बुबोधिषताम् *bubodhishatâm*	बुबोधिषन्तु *bubodhishantu*	बुबोधिषताम् *bubodhishatâm*	बुबोधिषेताम् *bubodhishetâm*	बुबोधिषन्ताम् *bubodhishantâm*
POTENTIAL					
बुबोधिषेयम् *búbodhisheyam*	बुबोधिषेव *bubodhisheva*	बुबोधिषेम *bubodhishema*	बुबोधिषेय *búbodhisheya*	बुबोधिषेवहि *bubodhishevahi*	बुबोधिषेमहि *bubodhishemahi*
बुबोधिषेस् *búbodhishes*	बुबोधिषेतम् *búbodhishetam*	बुबोधिषेत *bubodhisheta*	बुबोधिषेथास् *bubodhishethâs*	बुबोधिषेयाथाम् *bubodhisheyâthâm*	बुबोधिषेध्वम् *bubodhishedhvam*
बुबोधिषेत् *búbodhishet*	बुबोधिषेताम् *búbodhishetâm*	बुबोधिषेयुस् *bubodhisheyus*	बुबोधिषेत *bubodhisheta*	बुबोधिषेयाताम् *búbodhisheyâtâm*	बुबोधिषेरन् *bubodhisheran*

6. Verbs ending in derivative य *ya* (denominatives and frequentatives of the second form and verbs in आय *āyá*, ईय *īyá*) नमस्य *namasyá* 'to worship' (denominative from नमस् *namas* 'veneration')

PRESENT

Parasmaipada.			Âtmanepada.		
नमस्यामि	नमस्यावस्	नमस्यामस्	नमस्ये	नमस्यावहे	नमस्यामहे
namasyā́mi	*namasyā́vas*	*namasyā́mas*	*namasyé*	*namasyā́vahe*	*namasyā́mahe*
नमस्यसि	नमस्यथस्	नमस्यथ	नमस्यसे	नमस्येथे	नमस्यध्वे
namasyási	*namasyáthas*	*namasyátha*	*namasyáse*	*namasyéthe*	*namasyádhve*
नमस्यति	नमस्यतस्	नमस्यन्ति	नमस्यते	नमस्येते	नमस्यन्ते
namasyáti	*namasyátas*	*namasyánti*	*namasyáte*	*namasyéte*	*namasyánte*

IMPERFECT

अनमस्यम्	अनमस्याव	अनमस्याम	अनमस्ये	अनमस्यावहि	अनमस्यामहि
ánamasyam	*ánamasyāva*	*ánamasyāma*	*ánamasye*	*ánamasyāvahi*	*ánamasyāmahi*
अनमस्यस्	अनमस्यतम्	अनमस्यत	अनमस्यथास्	अनमस्येथाम्	अनमस्यध्वम्
ánamasyas	*ánamasyatam*	*ánamasyata*	*ánamasyathās*	*ánamasyethām*	*ánamasyadhvam*
अनमस्यत्	अनमस्यताम्	अनमस्यन्	अनमस्यत	अनमस्येताम्	अनमस्यन्त
ánamasyat	*ánamasyatām*	*ánamasyan*	*ánamasyata*	*ánamasyetām*	*ánamasyanta*

IMPERATIVE.

नमस्यानि	नमस्याव	नमस्याम	नमस्यै	नमस्यावहै	नमस्यामहै
namasyā́ni	*namasyā́va*	*namasyā́ma*	*namasyái*	*namasyā́vahai*	*namasyā́mahai*
नमस्य or	नमस्यतम्	नमस्यत or	नमस्यस्व	नमस्येथाम्	नमस्यध्वम्
namasyá	*namasyátam*	*namasyáta*	*namasyásva*	*namasyéthām*	*namasyádhvam*
नमस्यतात्		नमस्यतात्			
namasyátāt		*namasyátāt*			
नमस्यतु or	नमस्यताम्	नमस्यन्तु	नमस्यताम्	नमस्येताम्	नमस्यन्ताम्
namasyátu	*namasyátām*	*namasyántu*	*namasyátām*	*namasyétām*	*namasyántām*
नमस्यतात्					
namasyátāt					

POTENTIAL.

नमस्येयम्	नमस्येव	नमस्येम	नमस्येय	नमस्येवहि	नमस्येमहि
namasyéyam	*namasyéva*	*namasyéma*	*namasyéya*	*namasyévahi*	*namasyémahi*
नमस्येस्	नमस्येतम्	नमस्येत	नमस्येथास्	नमस्येयाथाम्	नमस्येध्वम्
namasyés	*namasyétam*	*namasyéta*	*namasyéthās*	*namasyéyāthām*	*namasyédhvam*
नमस्येत्	नमस्येताम्	नमस्येयुस्	नमस्येत	नमस्येयाताम्	नमस्येरन्
namasyét	*namasyétām*	*namasyéyus*	*namasyéta*	*namasyéyātām*	*namasyéran*

7 Denominatives without affix: पितृ *pitṛ*, 'to behave like a father' (denominative from पितृ *pitṛ*, 'father'), special base पितर *pitára*

PRESENT

Parasmaipada			Âtmanepada		
पितरामि *pitárâmi*	पितरावस् *pitarâvas*	पितरामस् *pitárâmas*	पितरे *pitáre*	पितरावहे *pitárâvahe*	पितरामहे *pitarâmahe*
पितरसि *pitárasi*	पितरथस् *pitárathas*	पितरथ *pitaratha*	पितरसे *pitarase*	पितरेथे *pitárethe*	पितरध्वे *pitaradhve*
पितरति *pitárati*	पितरतस् *pitaratas*	पितरन्ति *pitaranti*	पितरते *pitárate*	पितरेते *pitarete*	पितरन्ते *pitarante*

IMPERFECT

अपितरम् *ápitaram*	अपितराव *ápitarâva*	अपितराम *ápitarâma*	अपितरे *ápitare*	अपितरावहि *ápitarâvahi*	अपितरामहि *ápitarâmahi*
अपितरस् *ápitaras*	अपितरतम् *ápitaratam*	अपितरत *ápitarata*	अपितरथास् *ápitarathâs*	अपितरेथाम् *ápitarethâm*	अपितरध्वम् *ápitaradhvam*
अपितरत् *ápitarat*	अपितरताम् *ápitaratâm*	अपितरन् *ápitaran*	अपितरत *ápitarata*	अपितरेताम् *ápitaretâm*	अपितरन्त *ápitaranta*

IMPERATIVE

पितराणि[1] *pitárâṇi*	पितराव *pitárâva*	पितराम *pitárâma*	पितरै *pitárai*	पितरावहै *pitárâvahai*	पितरामहै *pitarâmahai*
पितर or *pitára*	पितरतम् *pitáratam*	पितरत or *pitárata*	पितरस्व *pitárasva*	पितरेथाम् *pitarethâm*	पितरध्वम् *pitáradhvam*
पितरतात् *pitáratât*		पितरतात् *pitáratât*			
पितरतु or *pitáratu*	पितरताम् *pitáratâm*	पितरन्तु *pitárantu*	पितरताम् *pitáratâm*	पितरेताम् *pitáretâm*	पितरन्ताम् *pitarantâm*
पितरतात् *pitáratât*					

POTENTIAL

पितरेयम् *pitáreyam*	पितरेव *pitáreva*	पितरेम *pitarema*	पितरेय *pitáreya*	पितरेवहि *pitárevahi*	पितरेमहि *pitáremahi*
पितरेस् *pitares*	पितरेतम् *pitáretam*	पितरेत *pitáreta*	पितरेथास् *pitárethâs*	पितरेयाथाम् *pitareyâthâm*	पितरेध्वम् *pitaredhvam*
पितरेत् *pitáret*	पितरेताम् *pitáretâm*	पितरेयुस् *pitareyus*	पितरेत *pitareta*	पितरेयाताम् *pitáreyâtâm*	पितरेरन् *pitáreran*

[1] Cf § 16.

[illegible]

[illegible]

§ [illegible] [illegible]

[illegible] I. 6.	from the root	[illegible]
[illegible] I. 1. [illegible]	— — —	[illegible] to go
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 10.	— — —	[illegible]
[illegible] I. 6.	— — —	[illegible]
[illegible] I. 1.		
[illegible] I. 1.	— — —	[illegible] to go
[illegible] I. 1.		
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 6.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible] to go
[illegible] I. 6.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 4.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible]
[illegible] I. 4.	— — —	[illegible]
[illegible] I. 1. (Vedic)	— — —	[illegible] to kill.
[illegible] I. 1.	— — —	[illegible] to smell.
[illegible] I. 4.	— — —	[illegible]
[illegible] I. 1.	— — —	[illegible] to stand.
[illegible] I. 6.	— — —	[illegible] to hurt.
[illegible] I. 1.	— — —	[illegible] to bite.
[illegible] I. 4.	— — —	[illegible] 'to tame.'
[illegible] I. 4.	— — —	[illegible] 'to tie.'

धम I. 1	from the verb	ध्मा 'to blow.'
धाव I. 1 optionally	,, ,, ,,	सृ 'to go.'
धूपाय I. 1	,, ,, ,,	धूप् 'to fumigate'
पणाय I. 1	,, ,, ,,	पण् } 'to praise'
पनाय I. 1	,, ,, ,,	पन् } 'to praise'
पश्य I. 1	,, ,, ,,	दृश् 'to see'
पिंश I. 6	,, ,, ,,	पिश् 'to form.'
पिब / पिव } I. 1	,, ,, ,,	पा 'to drink'
पृच्छ I. 6	,, ,, ,,	प्रछ् 'to ask'
भृज्ज I. 6	,, ,, ,,	भ्रज्ज् 'to fry'
भ्रश्य I. 4	,, ,, ,,	भ्रश् } 'to fall'
भ्रस्य I. 4	,, ,, ,,	भ्रंस् } 'to fall'
भ्राम्य (also regularly भ्रम्य) I. 4	,, ,, ,,	भ्रम् 'to whirl'
मन I. 1	,, ,, ,,	म्ना 'to think.'
माद्य I. 4	,, ,, ,,	मद् 'to be glad'
मेद्य I. 4	,, ,, ,,	मिद् 'to be unctuous'
मार्ज I. 1	,, ,, ,,	मृज् 'to clean'
यच्छ I. 1	,, ,, ,,	यम् 'to lift up,' and दा 'to give'
रज I. 1 / रज्य I. 4	,, ,, ,,	रञ्ज् 'to colour'
लिम्प I. 6	,, ,, ,,	लिप् 'to anoint'
लुम्प I. 6	,, ,, ,,	लुप् 'to cut'
विच I. 6	,, ,, ,,	व्यच् 'to deceive'
विच्छाय I. 1	,, ,, ,,	विछ् 'to go'
विध्य I. 6	,, ,, ,,	व्यध् 'to hurt'
विन्द I. 6	,, ,, ,,	विद् 'to find.'
शाम्य I. 4	,, ,, ,,	शम् 'to be tranquil'
श्य I. 4	,, ,, ,,	शो 'to sharpen'
शीय I. 1 / शीय I. 6	,, ,, ,,	शद् 'to fall'
श्राम्य I. 4	,, ,, ,,	श्रम् 'to be weary.'

becomes, by changing इ *i* to the diphthong ए *e*, द्वेष्मि *dvésh-mi*, in the 1st sing imperfect, when without augment, द्वेषम् *dvésh-am*, but when with augment, according to 2, अद्वेषम् *á-dvesh-am* We shall call these forms strong forms

§ 83 This conjugation comprises·

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs

II. The frequentatives of the first form

A 1 In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb Thus the root द्विष् *dvish* is also the special base for the present, imperfect, imperative and potential In the strong forms (*cf* § 82, 3), a final radical इ *i* or ई *í* before an affix beginning with a consonant is changed to ए *e*, before an affix beginning with a vowel to अय् *ay*,[1] *e g.* वी *ví*, 'to go,' in 1st sing pres Par. वेमि *vé-mi*, in 1st sing imperative Par वयानि *váy-âni* (*cf.* § 75), a final उ *u* before consonants becomes औ *au*,[2] before vowels अव् *av*,[1] *e g* यु *yu*, 'to join,' यौमि *yaú-mi*, यवानि *yáv-âni*, a final ऋ *ri* becomes अर् *ar*,[1] *e g* जागृ *jâgri*, 'to wake,' जागर्मि *jâgár-mi*, जागराणि *jâgár-âni* (with ण् *ṇ* instead of न् *n*, agreeably to § 16) इ *i*, उ *u*, and ऋ *ri*, when followed by a single radical consonant only, are changed to ए *e*, ओ *o*, and अर् *ar*,[1] *e g* द्विष् *dvish*, 1st sing pres Par द्वेष्मि *dvésh-mi*, 1st sing. imperat Par. द्वेषाणि *dvésh-âni*

Observ The verbs with final ऊ *ú*, which belong to this class, are irregular (*cf* § 108).

2 The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, *e g* दा *dá*, 'to give,' ददा *dadá* A radical ऋ *ri* or ॠ *rí*, however, is repre-

[1] *Guna*, p 34, n

[2] *Vṛiddhi*, p 38, n

sented in the reduplicated syllable by इ *i*, e.g. भृ *bhṛi*, 'to bear,' makes बिभृ *bi-bhṛi*; पृ *pṛi*, 'to fill,' पिपृ *pi-pṛi*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final इ *i* and ई *í* before consonants to ए *e*, before vowels to अय् *ay*[1]; e.g. भी *bhí* 'to fear,' special base बिभी *bibhí*, in the 1st sing. pres. Par. बिभेमि *bibhe-mi*; in the 1st sing. imperative Par. बिभयानि *bibhay-áni*; final उ *u* and ऊ *ú* before consonants become ओ *o*, before vowels अव् *av*[1]; e.g. बोभू *bobhú*, frequentative of भू *bhú*, 'to become,' 1st sing. pres. Par. बोभोमि *bobho-mi*, 1st sing. imperative Par. बोभवानि *bobhav-áni*; final ऋ *ṛi* and ॠ *ṛí* become अर् *ar*[1]; e.g. भृ *bhṛi*, special base बिभृ *bibhṛi*, 1st sing. pres. Par. बिभर्मि *bibhar-mi*, 1st sing. imperative Par. बिभराणि *bibhar-áṇi* (cf. § 16). इ *i*, उ *u* and ऋ *ṛi* when followed by a single radical consonant are changed to ए *e*, ओ *o* and अर् *ar*[1] when the termination begins with a consonant, e.g. बेभिद् *bebhid* frequentative of भिद् *bhid*, 'to split,' in the 1st sing. pres. Par. बेभेद्मि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged: e.g. 1st sing. imperative Par. बेभिदानि *bebhid-áni*, 1st sing. pres. Par. with inserted ई *í* (cf. § 84, 5) बेभिदीमि *bebhid-í-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(*a*) A final radical आ *á* when followed by a termination beginning with a consonant, is changed to ई *í*, e.g. हा *há*, 'to leave,' special base जहा *jahá* becomes in the 1st plur. pres. Par. जहीमस् *jahí-mas*; when followed by a termination beginning with a vowel, the आ *á* is rejected, e.g. जहा *jahá* with the termination अति *ati* (3d plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

(*b*) Some verbs enumerated in my 'Vollständige Grammatik' § 154, 2, 2, ending in a compound consonant, the first member

[1] Guṇa.

of which is a nasal, drop the nasal, e g चोकुञ्च् *chokuṅch*, frequentative of कुञ्च् *kuṅch*, 'to contract,' becomes in the 3[d] dual pres Par. चोकुक्तस् *chokuk-tás* (with the termination तस् *tas*, § 73, before which च् *ch* is changed to क् *k* conformably to § 98, 1), in the 3[d] plur pres Par चोकुचति *chokuch-ati*

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, e g दा *dá*, 'to give,' special base ददा *dadá*, 1[st] sing. pres Par ददामि *dádá-mi*, भृ *bhri*, special base बिभृ *bibhri*, 3[d] plur pres Par. बिभ्रति *bíbhr-ati*

3 The fifth class forms its special base by adding नु *nu* to the verb, e g चि *chi*, 'to arrange,' special base चिनु *chi-nu* In many cases नु *nu* becomes णु *ṇu*, according to § 16

In the strong forms the final उ *u* is changed before a consonant to ओ *o* (guna), चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिनवानि *chi-nav-âni*

In the other forms the final उ *u* before vowels becomes व् *v*, and, if preceded by more than one consonant उव् *uv*, e g चिनु+अन्ति *chinu+anti* (3[d] plur pres Par) becomes चिन्वन्ति *chinv-anti*, आप्नु *âpnu*, special base of the verb आप् *âp*, 'to obtain,' with अन्ति *anti*, makes आप्नुवन्ति *âpnuv-anti*

4 The verbs of the seventh class form their special bases by inserting न *na* before the final radical in the strong forms, and न् *n* in all the others In many cases न *na* becomes ण *ṇa*, according to § 16 न् *n* before sibilants and ह् *h* is changed to Anusvâra , before gutturals to ङ् *ṅ*, before palatals to ञ् *ñ*, before linguals to ण् *ṇ*, before labials to म् *m* In the strong forms the acute falls on न *na* (ण *ṇa*). For instance the special base of शिष् *çish*, 'to leave,' is in the strong forms शिनष् *çinash*, in others शिंष् *çiṁsh*, e g शिनष्मि *çinásh-mi*, 1[st] sing pres Par , शिंष्मस् *çiṁsh-más*, 1[st] plur , युज् *yuj*, 'to join,' makes in the strong forms युनज् *yunaj*, in others युञ्ज् *yuñj*, e g. युनज्मि *yunáj-mi*, युञ्ज्मस् *yuñj-más*,

in the 2^d^ plur. pres. Par. युङ्क्थ *yuńk thá* (क् *k* instead of ग्) according to § 98. 1).

Observ. Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms e.g. भञ्ज् *bhañj* 'to break,' भनज्मि *bhanáj mi*; in all the other forms they have of course only one nasal, e.g. भंज्मस् *bhañj más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अव् *av* (guṇa) e.g. तन् *tan*, 'to stretch,' special base तनु *tan-u*, in the 1^st^ sing. pres. Par. तनोमि *tanó-mi*, in the 1^st^ sing. imperative Par. तनवानि *tanáv-áni*. In the other forms the final उ *u* is changed before vowels to व् *v*, e.g. तनु+अन्ति *tanu+anti* becomes तन्वन्ति *tanv-ánti*.

Observ. Verbs ending in single consonants optionally change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar* (guṇa) e.g. ऋण् *ṛiṇ*, 'to go,' special base ऋणु *ṛiṇu* or अर्णु *arṇu*.

6. The verbs of the ninth class form their special bases by subjoining ना *na* or णा *ṇa* (according to § 16, and when preceded by ड् *ḍ*, as मृड् *mṛiḍ* 'to pardon,' मृड्णा *mṛiḍ ṇa*) in the strong forms; नी *nî* (or णी *ṇî*) in the other, when the termination begins with a consonant, and न् *n* or ण् *ṇ* when it begins with a vowel, e.g. यु *yu*, 'to join,' 1^st^ sing. pres. Par. युनामि *yu ná mi*, 1^st^ plur. pres. Par. युनीमस् *yu-nî más*, 3^d^ plur. pres. Par. युनन्ति *yu-n-ánti*.

Observ. 1. A penultimate nasal of the root is rejected, e.g. मन्थ् *manth* 'to churn,' special bases मथ्ना *math-na*, मथ्नी *math-nî* and मथ्न् *math-n*. A final long vowel is made short, except in क्री *krî*, 'to buy,' प्री *prî*, 'to love; श्री *çrî*, 'to cook;' क्नू *knû*, 'to sound;' दॄ *dṝ*, 'to hurt; e.g. पू *pû*, 'to purify,' makes पुना *pu na*, पुनी *pu nî*, पुन् *pu n*; but क्री *krî*, क्रीणा *krî ṇá* (§ 16), क्रीणी *krî-ṇî*, क्रीण् *krî ṇ*.

Observ. 2. In the Vedas the verbs belonging to this class often take the affix आय *áya*, instead of ना *na*, नी *nî*, न् *n*, and follow

the first conjugation, *e g.* मन्थ् *manth* (*cf* Observ 1), मथाय *math-áyá*

B Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II A 2 We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, *e g* शंशम् *çamçam*, frequentative of शम् *çam*, 'to be tranquil,' with तस् *tas*, the termination of the 3^d dual pres Par, makes शंशान्तस् *çamçán-tas*, (*cf* § 95, 3) Some reject their final nasal (*cf* my 'Kurze Sanskrit Grammatik,' § 206, 2, *c*, *β*)

§ 84 In the second conjugation the temporal augment has the same form and is prefixed according to the same rules as in the first (§ 74, I) The inflectional terminations differ from those given above (§§ 73-76) in the following particulars —

1 In the third person plural of the present, imperfect, and imperative Âtmanepada, the न् *n* of the termination is dropped, *e g* द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-átám*

2 In the third class and in the frequentatives

(*a*) The third person plural of the present and imperative Parasmaipada rejects the न् *n* of the termination, *e g* बेभिदति *bébhid-ati*, बेभिदतु *bébhid-atu*, from the frequentative of the verb भिद् *bhid*

(*b*) The third person plural of the imperfect Parasmaipada substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *í* is changed to अय् *ay*, उ *u* or ऊ *ú* to अव् *av*, ऋ *ri* or ॠ *rí* to अर् *ar* (guna), *e g* अबिभरुस् *á-bibhar-us* from भृ *bhri*, II 3

Observ The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect Parasmaipada, *e g* या *yá*, 'to go,' may form with अन् *an*, अयान् *á-yán*, or with उस् *us*, अयुस् *á-yus* (*cf* § 88)

3. In the second person singular of the imperative Parasmaipada, the verbs of the second third and seventh cla ses, and the frequentatives, if ending in any consonant except a nasal, र् *r* or ल् *l* attach to the special ba e the termination धि *dhi* as अद् *ad* II 2, 'to eat, अद्धि *ad-dhi*; युज् *yuj* II 7 'to join' युङ्ग्धि *yung dhi* (with ग् *g* in tead of ज् *j*, according to § 90 1)

The verbs of the second and third cla ses and the frequentatives ending in owel or nasals, र् *r* or ल् *l* the verbs of the fifth class ending in consonant , and the verbs of the ninth cla s ending in vowels, attach हि *hi* to the special ba e *e.g* या *ya* II 2, to go, याहि *ya hi*; आप् *ap* II 5 'to obtain' आप्नुहि *apnu-hi*; यु *yu* II 9 'to join,' युनीहि *yuni hi*

The verbs of the eighth cla s and those of the fifth the crude forms of which end in vowel reject the termination, *e.g* तन् *tan* II 8, to stretch; चि *chi*, II 5 to arrange; special base and 2ᵈ sing imperative Parasm तनु *tanu* चिनु *chinu*

The verbs of the ninth cla ending in consonants, attach no termination in the 2ᵈ pers sing imperat. Parasm. and sub titute आन *ana* (where § 16 applies आण *aṇa*) for the characteristic of their class, *e.g* मन्थ् *manth* 'to churn, मथान *math-ana* (the penultimate na al of the verb is dropped according to § 83 II A 6, Observ 1)

4 The potential Parasmaipada takes the original terminations given in § 76, याम् *yam*, यास् *yas* यात् *yat* etc

5 In the first frequentative the vowel ई *i* i optionally inserted before the terminations of the singular present of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada in तु *tu* *e.g* बेभिद् *bebhid* makes in the 1ˢᵗ sing pres. either बेभेद्मि *bebhed mi* or बेभिदीमि *bebhid i-mi* (*cf* § 83 II A 2) बोभू *bobhu* frequentative from भू *bhu*, 'to become' बोभोमि *bobho-mi* or बोभवीमि *bobhav-i mi*

6 In the Vedas the त् *t* of the third person of the singular and plural Âtmanepada is often dropped *e.g* दुह्रे *duh-e* instead of दुग्ध+े

íç+te, which would become ईष्टे *ísh-ṭe* (§ 98, 2, *cf.* my 'Vollständige Grammatik,' § 813, IV).

7. The उ *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with व् *v* or म् *m*, *e.g.* the special base of तन् *tan*, II 8, तनु+वस् *tanu+vas*, makes तनुवस् *tanuvás*, or तन्वस् *tanvás*, the special base of चि *chi*, II 5, चिनु+मस् *chinu+mas*, makes चिनुमस् *chinumás* or चिन्मस् *chinmás*.

8. An initial स् *s* of the termination is changed to ष् *sh* agreeably to the rules given in § 17, *e.g.* बिभृ+स्व *bibhri+sva* becomes बिभृष्व *bibhrishva*, 2d sing. imperative Âtm. of भृ *bhri*, II 3.

§ 85. The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms.

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS. चि *chi*, 'to arrange,' and आप् *âp*, 'to obtain.'

PRESENT

Parasmaipada			Âtmanepada		
चिनोमि *chinómi*	चिनुवस् *chinuvás* or चिन्वस् *chinvás*	चिनुमस् *chinumás* or चिन्मस् *chinmás*	चिन्वे *chinve*	चिनुवहे *chinuváhe* or चिन्वहे *chinváhe*	चिनुमहे *chinumáhe* or चिन्महे *chinmáhe*
चिनोषि *chinóshi*	चिनुथस् *chinuthás*	चिनुथ *chinuthá*	चिनुषे *chinushé*	चिन्वाथे *chinvấthe*	चिनुध्वे *chinudhvé*
चिनोति *chinóti*	चिनुतस् *chinutás*	चिन्वन्ति *chinvánti*	चिनुते *chinuté*	चिन्वाते *chinvấte*	चिन्वते *chinváte*

IMPERFECT

अचिनवम् *áchinavam*	अचिनुव *áchinuva* or अचिन्व *áchinva*	अचिनुम *áchinuma* or अचिन्म *áchinma*	अचिन्वि *áchinvi*	अचिनुवहि *áchinuvahi* or अचिन्वहि *áchinvahi*	अचिनुमहि *áchinumahi* or अचिन्महि *áchinmahi*
अचिनोस् *áchinos*	अचिनुतम् *áchinutam*	अचिनुत *áchinuta*	अचिनुथास् *áchinuthâs*	अचिन्वाथाम् *áchinvâthâm*	अचिनुध्वम् *áchinudhvam*
अचिनोत् *áchinot*	अचिनुताम् *áchinutâm*	अचिन्वन् *áchinvan*	अचिनुत *áchinuta*	अचिन्वाताम् *áchinvâtâm*	अचिन्वत *áchinvata*

IMPERATIVE.

Parasmaipada.			Âtmanepada.		
चिनवानि chinavâni	चिनवाव chinavâva	चिनवाम chinavâma	चिनवै chinavai	चिनवावहै chinavâvahai	चिनवामहै chinavâmahai
चिनु chinu	चिनुतम् chinutam	चिनुत chinuta	चिनुष्व chinushva	चिन्वाथाम् chinvâthâm	चिनुध्वम् chinudhvam
or चिनुतात् chinutât		or चिनुतात् chinutât			
चिनोतु chinotu	चिनुताम् chinutâm	चिन्वन्तु chinvantu	चिनुताम् chinutâm	चिन्वाताम् chinvâtâm	चिन्वताम् chinvatâm
or चिनुतात् chinutât					

POTENTIAL.

चिनुयाम् chinuyâm	चिनुयाव chinuyâva	चिनुयाम chinuyâma	चिन्वीय chinvîya	चिन्वीवहि chinvîvahi	चिन्वीमहि chinvîmahi
चिनुयाः chinuyâh	चिनुयातम् chinuyâtam	चिनुयात chinuyâta	चिन्वीथाः chinvîthâh	चिन्वीयाथाम् chinvîyâthâm	चिन्वीध्वम् chinvîdhvam
चिनुयात् chinuyât	चिनुयाताम् chinuyâtâm	चिनुयुः chinuyuh	चिन्वीत chinvîta	चिन्वीयाताम् chinvîyâtâm	चिन्वीरन् chinvîran

सु *su* 'to distil,' 1 sing pres Par सुनोमि *sunómi* Âtm. सुन्वे *sunvé*

I shall give only those forms of the second paradigm, which differ from the preceding

Present dual 1 Parasm only आप्नुवः *âpnuvás* (§ 84, 7), plur 1 आप्नुमः *âpnumás*, 3 आप्नुवन्ति *âpnuvánti* (§ 83 3) Âtman sing 1 आप्नुवे *âpnuvé* dual 1 आप्नुवहे *âpnuváhe*, 2. आप्नुवाथे *âpnuvấthe* 3. आप्नुवाते *âpnuvấte*, plur 1 आप्नुमहे *âpnumáhe* 3. आप्नुवते *âpnuváte*

Imperfect dual 1 Parasm. आप्नुव *âpnuva* plu. 1 आप्नुम *âpnuma* 3. आप्नुवन् *âpnuvan*; Âtm sing 1 आप्नुवि *âpnuvi* dual 1 आप्नुवहि *âpnuvahi* 2. आप्नुवाथाम् *âpnuvâtham* 3. आप्नुवाताम् *âpnuvâtâm*, plur 1 आप्नुमहि *âpnumahi* 3 आप्नुवत *âpnuvata*

Imperative sing 2. Parasm. आप्नुहि *âpnuhí*, plur 3 आप्नुवन्तु *âpnuvántu*; Âtman dual 2. आप्नुवाथाम् *âpnuvấthâm* 3. आप्नुवाताम् *âpnuvấtâm* plur 3 आप्नुवताम् *âpnuvátâm*

Potential Âtmanep sing 1 आप्नुवीय *âpnuvîyá*, 2 आप्नुवीथास् *âpnuvîthâs*, etc, according to § 83, 3

शक् *çak*, 'to be able,' 1 sing pres Par शक्नोमि *çaknómi*, Âtm शक्नुवे *çaknuvé*

PARADIGM OF THE EIGHTH CLASS तन् *tan*, 'to stretch'

The verb तन् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons

	PRESENT Parasm	PRESENT Âtmanep	IMPERFECT Parasm	IMPERFECT Âtmanep.
Sing 1	तनोमि *tanómi*	तन्वे *tanvé*	अतनवम् *átanavam*	अतन्वि *atanvi*
2	तनोषि *tanóshi*	तनुषे *tanushé*	अतनोस् *átanos*	अतनुथास् *átanuthâs*

	IMPERATIVE		POTENTIAL	
Sing 1	तनवानि *tanávâni*	तनवै *tanávai*	तनुयाम् *tanuyâm*	तन्वीय *tanvîyá*
2.	तनु तनुतात् *tanu, tanutât*	तनुष्व *tanushvá*	तनुयास् *tanuyâs*	तन्वीथास् *tanvîthâs*

सन् *san*, 'to obtain,' 1 sing pres Par सनोमि *sanómi*, Âtm सन्वे *sanvé*

PARADIGMS OF THE NINTH CLASS युं *yu*, 'to join,' बन्ध् *bandh*, 'to bind'

PRESENT

Parasmaipada.			Âtmanepada.		
युनामि *yunâmi*	युनीवस् *yunîvás*	युनीमस् *yunîmás*	युने *yuné*	युनीवहे *yunîvâhe*	युनीमहे *yunîmáhe*
युनासि *yunâsi*	युनीथस् *yunîthás*	युनीथ *yunîthá*	युनीषे *yunîshé*	युनाथे *yunâthe*	युनीध्वे *yunîdhvé*
युनाति *yunâti*	युनीतस् *yunîtás*	युनन्ति *yunánti*	युनीते *yunîté*	युनाते *yunâte*	युनते *yunáte*

IMPERFECT

अयुनाम् *áyunâm*	अयुनीव *áyunîva*	अयुनीम *áyunîma*	अयुनि *áyuni*	अयुनीवहि *áyunîvahi*	अयुनीमहि *áyunîmahi*
अयुनास् *áyunâs*	अयुनीतम् *áyunîtam*	अयुनीत *áyunîta*	अयुनीथास् *áyunîthâs*	अयुनाथाम् *áyunâthâm*	अयुनीध्वम् *áyunîdhvam*
अयुनात् *áyunât*	अयुनीताम् *áyunîtâm*	अयुनन् *áyunan*	अयुनीत *áyunîta*	अयुनाताम् *ayunâtâm*	अयुनत *áyunata*

Parasmaipada.		IMPERATIVE.		Âtmanepada.	
पुनानि	पुनाव	पुनाम	पुनै	पुनावहै	पुनामहै
punâni	punâva	punâma	punai	punâvahai	punâmahai
पुनीहि	पुनीतम्	पुनीत	पुनीष्व	पुनाथाम्	पुनीध्वम्
punîhi	punîtam	punîta	punîshva	punâthâm	punîdhvam
or पुनीतात्		or पुनीतात्			
punîtât		punîtât			
पुनातु	पुनीताम्	पुनन्तु	पुनीताम्	पुनाताम्	पुनताम्
punâtu	punîtâm	punantu	punîtâm	punâtâm	punatâm
or पुनीतात्					
punîtât					

POTENTIAL.

पुनीयाम्	पुनीयाव	पुनीयाम	पुनीय	पुनीवहि	पुनीमहि
punîyâm	punîyâva	punîyâma	punîya	punîvahi	punîmahi
पुनीयाः	पुनीयातम्	पुनीयात	पुनीथाः	पुनीयाथाम्	पुनीध्वम्
punîyâs	punîyâtam	punîyâta	punîthâs	punîyâthâm	punîdhvam
पुनीयात्	पुनीयाताम्	पुनीयुः	पुनीत	पुनीयाताम्	पुनीरन्
punîyât	punîyâtâm	punîyus	punîta	punîyâtâm	punîran

For other paradigms look to § 83. II. A. 6, Observ.

The second paradigm बन्ध् *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres. sing. 1. Par. बध्नामि *badhnâmi* (cf. § 83. 6, Obs. 1), 2. बध्नासि *badhnâsi*; Âtm. 1. बध्ने *badhné*, 2. बध्नीषे *badhnîshé*; imperfect Par. sing. 1. अबध्नाम् *ábadhnâm*, 2. अबध्नाः *ábadhnâs*; Âtman. 1. अबध्नि *ábadhni*; imperative Par. sing. 1. बध्नानि *badhnâni*, but 2. बधान *badhâná*, or बध्नीतात् *badhnîtât*.

स्तम्भ् *stambh* 'to stop,' 1. sing. pres. Par. स्तभ्नामि *stabhnâmi*, Âtm. स्तभ्ने *stabhné*; 2. sing. imper. Par. स्तभान *stabhâná*.

§ 86. Alphabetical List of the Anomalous Bases of the Fifth, Eighth, and Ninth Classes.

करो special base in the strong forms, for all the other forms कुरु except before terminations beginning with म्, व् or य्, where कुर्, — of the verb कृ II. 8 'to make,' e.g. pres. sing. 1. करोमि, 2. करोषि, 3. करोति, dual 1. कुर्वः, 2. कुरुथः, 3. कुरुतः, plur. 1. कुर्मः, 2. कुरुथ, 3. कुर्वन्ति; potential 1. कुर्याम्, etc.

कुरु, कुरो	. . special bases of the verb	कृञ् II. 8 'to do'
धुना, धुनी, धुन्, without changing न् to ण् (§ 16)	,, ,, ,, ,,	धूञ् II. 9 'to shake'
खौना, खौनी, खौन्, or खुना, खुनी, खुन्	,, ,, ,, ,,	खव् II 9 (?)
गृह्णा, गृह्णी, गृह्ण् .	,, ,, ,, ,,	ग्रह् II 9 'to take'
जाना, जानी, जान्	,, ,, ,, ,,	ज्ञा II 9 'to know.'
जिना, जिनी, जिन्	,, ,, ,, ,,	ज्या II. 9 'to grow old'
तृनु, तृनो without changing न् to ण् (§ 16), but in the Veda regularly तृप्णु, तृप्णो	,, ,, ,, ,,	तृप् II 5 'to satisfy.'
दम्नु, दम्नो . .	,, ,, ,, ,,	दम्भ् II 5 'to hurt'
धिनु, धिनो .	,, ,, ,, ,,	धिन्व् II 8 'to satisfy'
शृणु, शृणो . .	,, ,, ,, ,,	श्रु II 5 'to hear.'
स्तम्नु, स्तम्नो	,, ,, ,, ,,	स्तम्भ् II 5 'to stop'
स्तुम्नु, स्तुम्नो .	,, ,, ,, ,,	स्तुम्भ् II 5 'to stop'
स्कम्नु, स्कम्नो . .	,, ,, ,, ,,	स्कम्भ् II 5 'to stop'
स्कुम्नु, स्कुम्नो . . .	,, ,, ,, ,,	स्कुम्भ् II 5 'to stop'

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND OF THE FREQUENTATIVES OF THE FIRST FORM

§ 87. As the special bases of these verbs end in all letters, except अ *a*, ऌ *lṛi*, or ॡ *lṛî*, ए *e*, ऐ *ai*, and ओ *o* (*cf* § 93 Obs), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations

§ 88. A final आ *â* combines with an initial अ *a* or आ *â* to आ *â*, *e g* अया+अम् *áyâ+am* makes अयाम् *áyâm* (sing 1 imperfect Parasm. from या *yâ* II 2, 'to go'), and with इ *i*, or ई *î*,

to ए *e* Before उ *u* ए *e* or ऐ *ai* it is rejected, *e.g* श्या+उस *dya+us* makes श्युस् *dyus* (*cf* § 84, 2, Obs)

§ 89 Monosyllabic bases ending in इ *i* or ई *ī* change their final to इय् *iy* before the terminations beginning with vowels, *e.g* वी *vī*, II 2, 'to go,' + अन्ति *anti* makes वियन्ति *viy-anti* This rule applies also to those reduplicated bases in which the इ *i* or ई *ī* is preceded by a compound consonant: thus the special base of ह्री *hrī*, II 3, 'to be ashamed' जिह्री *jihrī*+अति *ati* makes जिह्रियति *jihriy-ati* 3 plur pres. Par In all other reduplicated bases the final इ *i* or ई *ī* is changed to य *y* Thus the special base of भी *bhī*, II 3 'to fear,' बिभी+अति *bibhī+ati* makes बिभ्यति *bibhy-ati*

§ 90 Final उ *u* and ऊ *ū* before vowels are changed to उव् *uv* *e.g* नु *nu*, II 2, 'to praise,' + अन्ति *anti* नुवन्ति *nuv-ánti*, 3ᵈ plur pres. Par

§ 91 A final ऋ *ṛi* before vowels becomes र् *r* *e.g* बिभृ *bibhṛi* (special base of भृ *bhṛi* II 3, 'to bear') + अति *ati* बिभ्रति *bibhr-ati*.

§ 92. A final ॠ *ṛī* before vowels becomes इर् *ir* or if preceded by labials or व् *v*, उर् *ur*, *e.g* तातॄ *tatṛī*, first frequentative from तॄ *tṛī*, 'to cross,' + अति *ati* becomes तातिरति *tātir-ati* पिपॄ *pipṛī*, special base of पॄ *pṛī*, II 3 'to fill,' + अति *ati* would become पिपुरति *pipur-ati*

§ 93 ऐ *ai* and औ *au* produced by the combination of the temporal augment with a uniliteral base (§ 74 1) are changed before vowels to आय् *āy* and आव् *āv* *e.g* ऐ *ai* (from the verb इ *i* II 2, 'to go') + अम् *am* becomes आयम् *āy-am*.

Observ In common Sanskrit, verbs ending in radical ए *e*, ऐ *ai* or ओ *o* do not belong to the second conjugation. In the Vedas and in the Epic poetry, however they sometimes do In this case their finals are changed to आ *ā* and follow § 88

§ 94 Radical इ *i* and उ *u* before a consonantal group beginning with र् *r* are lengthened, *e.g* चञ्चुर् *chanchur* frequentative of चर् *char* (§ 51) + मस् *mas* = चञ्चूर्मस् *chanchūr más*

§ 95 1 A final ॠ *ṛī* before consonants becomes ईर् *īr* or if

preceded by labials or व् *v*, उर् *ûr*, *e g* तातृ *tâtrí*, frequentative of तृ *trí*, + मस् *mas*, तातीर्मस् *tâtîr-más*, पिपृ *pipri*, special base of पृ *prí*, II. 3, would become पिपूर्मस् *pipûr-más*

2 Final य् *y* and व् *v* are rejected before any consonant, except य् *y*, *e g* तोतुर्व् *toturv*, frequentative from तुर्व् *turv*, 'to overcome,' + मस् *mas*, तोतूर्मस् *totûr-más* (*cf* § 94).

3 A final म् *m* is changed to न् *n* before any consonant, except य् *y*, स् *s*, or ह् *h*, *e g* जंगम् *jaṁgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जंगन्मस् *jaṁgan-más*

§ 96 Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*

1 Final aspirated consonants reject the aspiration, *e g.* मामथ् *mâmath*, first frequentative of मथ् *math*, 'to churn,' + सि *si* becomes मामत्सि *mâmat-si*, लोलुभ् *lolubh*, frequentative of लुभ् *lubh*, 'to desire,' + धि *dhi* लोलुब्धि *lolub-dhi*

2 Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, ट् *t* and ठ् *th* to ड् *d* (*cf* § 101), त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*, स् *s* may either become द् *d* or be rejected, *e g* चिकित् *chikit* (special base of कित् *kit*, II 3, 'to perceive') + धि *dhi* makes चिकिद्धि *chikid-dhí*, आस् *âs*, II 2, 'to sit,' + ध्वम् *dhvam* either आद्ध्वम् *âd-dhvam* or आध्वम् *â-dhvam*

3 Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and घ् *gh* are changed to क् *k*, ड् *d* and ढ् *dh* to ट् *t* (*cf* § 101), द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, *e g* अद् *ad*, II 2, 'to eat,' + सि *si* makes अत्सि *át-si* But when the verb ends in घ् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, *e g* लोलुभ् *lolubh* (frequentative of लुभ् *lubh*, 'to desire') + थस् *thas* or + तस् *tas* makes लोलुब्धस् *lolub-dhás*

4 When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध्व् *dhv*, and the syllable containing the final aspirate begins with ग् *g*, ड् *d*, द् *d*, or ब् *b*, the latter are changed to the corresponding aspirated घ् *gh*, ढ् *dh*, ध् *dh*, and

भ् *bh*, e.g बोबोध् *bobodh* (strong form, § 83 II A. 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभोत्सि *bó-bhot-si*

§ 97 Before a termination beginning with स् *s*:—

1 Final क्ष् *ksh*, च् *ch*, छ् *chh* ज् *j* झ् *jh* श् *ç*, ष् *sh*, and ह् *h* are changed to क् *k*, and the following स् *s* agreeably to § 17, becomes ष् *sh* e.g चक्ष् *chaksh* II 2, 'to see, + से *se* becomes चक्षे *chák-she*; वच् *vach* II 2, 'to speak, + सि *si* वक्षि *vák-shi* When the syllable, ending in ह् *h*, begins with ग् *g*, द् *d* or ब् *b* these letters become aspirated e.g दोह् *doh* (strong form, § 83 II. A. 1 of दुह् *duh* II 2, 'to milk') + सि *si* makes धोक्षि *dhók-shi*

2. Final न् *n* and म् *m* become Anusvâra — or Anunâsika ँ e.g हन् *han*, II. 2, to kill, + सि *si* makes हंसि *háṅ-si* or हँसि *há-si*

§ 98. Before terminations beginning with त् *t* or थ् *th* —

1 Final च् *ch* ज् *j* and झ् *jh* are changed to क् *k* e.g वच् *vach* + ति *ti* = वक्ति *vák-ti* युज् *yuñj* special base of युज् *yuj* II 7 + थ *tha*, युङ्क्थ *yuṅk thá*

2. Final क्ष् *ksh* छ् *chh*, and श् *ç* become ष् *sh*, after which त् *t* and थ् *th* are changed to the corresponding linguals ट् *ṭ* and ठ् *ṭh*, e.g चक्ष् *chaksh* + ते *te*, चष्टे *chásh-ṭe*; पाप्रच्छ् *páprachh* frequentative of प्रच्छ् *prachh*, to ask, + थ *tha* पाप्रष्ठ *paprash-ṭhá*.

3. A final ह् *h* is rejected, but the following त् *t* or थ् *th* is changed to ढ् *ḍh*, and a preceding अ *a* इ *i*, or उ *u* is lengthened, e.g लेह् *leh*, strong form of लिह् *lih*, II 2, to lick, + ति *ti* makes लेढि *léḍhi* लिह् *lih* + थस् *thas* or तस् *tas* make लीढस् *líḍhás*

Exception. If the syllable ending in ह् *h* begins with द् *d*, the ह् *h* is changed to ग् *g*, and the beginning त् *t* or थ् *th* to ध् *dh*, e.g दुह् *duh* + थस् *thas*, or तस् *tas* makes दुग्धस् *dug-dhás* in other words ह् *h* is treated as if it was घ् *gh* (cf § 96, 3)

§ 99 Before terminations beginning with ध् *dh*:—

1 Final च् *ch*, ज् *j* and झ् *jh* are changed to ग् *g* e.g वच् *vach*, + धि *dhi* makes वग्धि *vag-dhí*

2. Final क्ष् *ksh*, छ् *chh*, श् *ç*, and ष् *sh* become ड् *ḍ*, after which

ध् *dh* is changed to its corresponding lingual ढ् *dh*, e g चक्ष् *chaksh* + ध्वे *dhve* makes चड्ढ्वे *chád-dhve*, द्विष् *dvish* + धि *dhi* द्विड्ढि *dvid-dhí*

3 A final ह् *h* is rejected, but the following ध् *dh* is changed to ढ् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e g लिह् *lih* + धि *dhi* makes लीढि *lídhí* The special rule for syllables beginning with द् *d* (§ 98, 3, Exc) applies also here, e g दुह् *duh* + धि *dhi* makes दुग्धि *dugdhí* When the termination begins with ध्व् *dhv*, and the syllable ending in ह् *h* with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e g दुह् *duh* + ध्वे *dhve* makes धुग्ध्वे *dhug-dhvé*

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvâra ं e g शंशम् *çam̃çam*, frequentative of शम् *çam*, 'to be tranquil,' makes शंशाहि *çam̃çâm̃-hí* (§ 83, II B)

§ 101 If a termination beginning with त् *t*, थ् *th*, or ध् *dh* is attached to a base ending in ट् *t*, ड् *d*, or ण् *n*, त् *t* is changed to ट् *t*, थ् *th* to ठ् *th*, ध *dh* to ढ् *dh*, e g चोकोट् *chokot*, strong form of चोकुट् *chokut*, frequentative of कुट् *kut*, 'to make crooked,' + ति *ti* makes चोकोट्टि *chókot-ti*, चोकुट् *chokut* + थस् *thas*, चोकुट्ठस् *chokut-thás*, + धि *dhi*, चोकुड्ढि *chokud-dhí* (cf § 96, 2), ईड् *íd*, 'to praise,' + ध्वे *dhve*, ईड्ढ्वे *íd-dhve*, + ते *te*, ईट्टे *ít-te* (cf § 96, 3), पंपण् *pam̃pan*, frequentative of पण् *pan*, 'to praise,' + ति *ti*, पंपण्टि *pám̃-pan-ṭi*, + धि *dhi*, पंपण्ढि *pam̃pan-dhí* (cf § 98, 2 and 99, 2 and 3)

§ 102 Alphabetical List of Exceptions to the Rules given in §§ 96-101

द्रुह् I 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3, 99, 3, or the special rule for roots beginning with द् *d*, § 98, 3, Exc, § 99, 3, e g दोद्रुह् *dodruh*, frequentative, + थस् *thas* or तस् *tas* may become दोद्रूढस् *dodrúdhás* or दोद्रुग्धस् *dodrug-dhás*, with the termination धि *dhi* दोद्रूढि *dodrúdhí* or दोद्रुग्धि *dodrug-dhí*

नह् I 4 'to bind' changes ह् *h* before स् *s* to त् *t*, e.g. नानह् *nanah* frequentative + सि *si* makes नानत्सि *nânat-si*; before त् *t*, थ् *th* and ध् *dh* to द् *d* after which त् *t* and थ् *th* become ध् *dh* e.g. नानह् *nanah* + थस् *thas* or तस् *tas* makes नानद्धस् *nanad-dhas*. In other words ह् *h* is treated as if it was ध् *dh* cf § 100, 1, 3.

भ्रस्ज् I 6, 'to fry,' changes स्ज् *sj* before स् *s* to क् *k*, after which स् *s* becomes ष् *sh* (§ 17); before त् *t* or थ् *th* to ष् *sh* after which त् *t* and थ् *th* are changed to ट् *ṭ* and ठ् *ṭh* (§ 98, 2); and before ध् *dh* to ड् *ḍ* after which ध् *dh* becomes ढ् *ḍh* (§ 101) e.g. बाभ्रस्ज् *bâbhrasj*, frequentative + सि *si* makes बाभ्रक्षि *bâbhrak-shi* + थस् *thas* बाभ्रष्ठस् *bâbhrash-ṭhas* + तस् *tas* बाभ्रष्टस् *bâbhrash-ṭas* + धि *dhi* बाभ्रड्ढि *bâbhraḍ-ḍhi*

भ्राज् I 1 'to shine' following the analogy of the preceding verb changes ज् *j* before त् *t* and थ् *th* to ष् *sh* before ध् *dh* to ड् *ḍ*

मुह् I 4 'to be foolish' follows the analogy of द्रुह्

मृज् II 2 'to wipe' } follow the analogy of भ्राज्
यज् I 1 'to sacrifice'
राज् I 1 'to shine'

लज्ज् I 6 'to be ashamed,' rejects the last consonant before terminations beginning with स् *s* त् *t* थ् *th* or ध् *dh* e.g. लालज्ज् *lâlajj* frequentative + ति *ti* makes लालक्ति *lâlakti* (cf § 97, 1)

वह् I 1, 'to bear' instead of lengthening अ *a*, agreeably to §§ 98, 3 and 99, 3 changes it to ओ *o* e.g. वावह् frequentative + ति वावोढि

व्रश्च् I 6 'to cut' rejects the last consonant before terminations beginning with स् *s*, त् *t* थ् *th* or ध् *dh*

सह् I 1 'to bear,' changes अ to ओ like वह्

सृज् I 6, 'to abandon,' follows the analogy of राज्

स्निह् I 4, 'to love' } follow the analogy of मुह्
स्नुह् I 4, 'to vomit'

§ 103 After bases ending in consonants agreeably to § 13, the termination of the second and third persons singular of the

imperfect Parasmaipada, viz *s* and *t*, are rejected. But the final letters of the base undergo the following changes

I A final consonant, preceded by a vowel or र् *r*, generally undergoes the same changes as before an affix beginning with स् *s* (*cf* §§ 96 and 97), *e.g* अयुनज् *ayunaj*, strong form (§ 83, II A. 4) of युज् *yuj*, II 7, with the temporal augment, becomes in both persons अयुनक् *ayunak* (*cf* युनज् + सि *yunaj* + *si* = युनक्षि *yunak-shi*, § 97, 1), अवर्वर्ज् *avarvarj*, strong form of the frequentative वर्वृज् *varvrij* (from वृज् *vrij*, 'to exclude') with the temporal augment, makes in both persons अवर्वर्क् *avarvark*, अदर्दर्भ् *adardarbh* (from the frequentative दर्दृभ् *dardribh*, of दृभ् *dribh*, 'to string') would become अदर्धर्प् *adardharp* (*cf.* § 96, 1, 3, 4).

Exceptions 1. The verbs ending in त् *t*, थ् *th*, द् *d*, or ध् *dh* in the second person may follow the general rule, or affix स् *s* after having rejected the dental, *e g.* अवेद् *aved*, strong form of विद् *vid*, II 2, 'to know,' with the augment, may become अवेत् *avet* or अवेस् *aves*, *i e* अवेः *aveh*, *cf* §§ 13 and 28, Obs , अपास्पर्ध् *apâspardh*, frequentative of स्पर्ध् *spardh*, 'to contend with,' with the augment, either, according to the general rule, अपास्पर्त् *apâspart*, or अपास्पार् *apâspâr* (based on *apâspars* = *apâspar*, *cf* § 15), अपास्पाः *apâspâh*, §§ 13 and 28, Observ

2 Verbs ending in स् *s*, in forming the second person, may follow the general rule, or change their final to त् *t*, *e g* from चकास् *chakâs*, II 2, 'to shine,' either अचकास् *áchakâs* (अचकाः *áchakâh*, §§ 13 and 28, Obs) or अचकात् *áchakât* In the third person the latter change must be effected, अचकात् *áchakât*

3 Final क्ष् *ksh*, छ् *chh*, श् *ç*, ष् *sh*, and ह् *h* are changed to ट् *t*, *e g* अपाप्रछ् *apâprachh*, frequentative of प्रछ् *prachh*, 'to ask,' with the augment, makes in the second and third persons of the imperfect Parasm अपाप्रट् *ápâprat* If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to क् *k* (*cf* § 98, 3, Exc), and if it begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated (*cf* § 97, 1), *e g* अलेह् *aleh*, strong form of लिह् *lih*, II. 2,

with the temporal augment becomes अधेद् *adhet*, अदोह् *adoh* of दुह् *duh* II 2, अधोक् *adhok*. द्रुह् *druh*, मुह् *muh*, स्निह् *snih*, and स्नुह् *snuh* optionally change ह् *h* to ट् *ṭ* or क् *k*, and नह् *nah* changes it to त् *t* (*cf.* § 102). The verbs दिश् *diś* 'to show,' दृश् *dṛś* 'to see,' मृश् *mṛś* and स्पृश् *spṛś* 'to touch,' must, and नश् *naś* 'to perish,' may optionally change श् to क् *k*, *e.g.* अदर्द्क् *adardark* from दर्दृ *dardṛ* frequentative of दृश् *dṛś* becomes अदर्दृक् *adardark*. The verbs भ्रस्ज् *bhrajj*, भ्राज् *bhrāj*, मृज् *mṛj*, यज् *yaj*, राज् *rāj*, सृज् *sṛj* change their final to ट् *ṭ* (*cf.* § 102).

4. A final म् *m* is changed to न् *n*, *e.g.* अजङ्गम् *ajaṅgam* frequentative of गम् *gam* with the augment makes अजङ्गन् *ajaṅgan*.

II. When the base ends in a compound consonant—except क्ष् *kṣ* (for which *cf.* I. 1 *xe.* 3) or those which contain an र् *r* before any consonant of the first five classes except nasals (§ 1. IV; *cf.* § 103, I.)—its final element is rejected and the preceding undergoes the changes prescribed by the rules in I., *e.g.* अवावल्ग् *avāvalg* frequentative of वल्ग् *valg* 'to go by leaps,' with the augment becomes अवावल् *avāval*; अजोघूर्ण् *ajoghūrṇ* frequentative of घूर्ण् *ghūrṇ* 'to reel,' becomes अजोघूर् *ajoghūr*, *i.e.* अजोघूः *ajoghūḥ*, §§ 13 and 28 Obs. A nasal, thus becoming the final, is changed to न् *n*, *e.g.* अजेहिंस् *ajehiṃs* frequentative of हिंस् *hiṃs* 'to hurt,' with the augment becomes अजेहिन् *ajehin*. But the verbs ध्वंस् *dhvaṃs* and स्रंस् *sraṃs* 'to fall,' substitute त् *t* for it, *e.g.* अदनीध्वत् *danīdhvat* second and third persons of the imperfect Parasmaipada of the first frequentative of स्रंस् *sraṃs* (*cf.* § 51).

§ 104. Paradigm of the Second Conjugational Class:

लिह् *lih*, 'to lick.'

PRESENT

Parasmaipada.			Ātmanepada.		
लेह्मि	लिह्वः	लिह्मः	लिहे	लिह्वहे	लिह्महे
lehmi	*lihvaḥ*	*lihmaḥ*	*lihe*	*lihvahe*	*lihmahe*
लेक्षि	लीढः	लीढ	लिक्षे	लिहाथे	लीढ्वे
lekṣi	*līḍhaḥ*	*līḍha*	*likṣe*	*lihāthe*	*līḍhve*
लेढि	लीढः	लिहन्ति	लीढे	लिहाते	लिहते
leḍhi	*līḍhaḥ*	*lihanti*	*līḍhe*	*lihāte*	*lihate*

IMPERFECT

Parasmaipada.			Âtmanepada		
अलेहम् *âleham*	अलिह्व *âlihva*	अलिह्म *âlihma*	अलिहि *âlihi*	अलिह्वहि *âlihvahi*	अलिह्महि *âlihmahi*
अलेट् *âleṭ*	अलीढम् *âlîḍham*	अलीढ *âlîḍha*	अलीढास् *âlîḍhâs*	अलिहाथाम् *âlihâthâm*	अलीढ्वम् *âlîḍhvam*
अलेट् *âleṭ*	अलीढाम् *alîḍhâm*	अलिहन् *âlihan*	अलीढ *âlîḍha*	अलिहाताम् *âlihâtâm*	अलिहत *alihata*

IMPERATIVE

लेहानि *lehâni*	लेहाव *léhâva*	लेहाम *léhâma*	लेहै *léhai*	लेहावहै *léhâvahai*	लेहामहै *lehâmahai*
लीढि or *lîḍhi* लीढात् *lîḍhât*	लीढम् *lîḍhâm*	लीढ or *lîḍhâ* लीढात् *lîḍhât*	लिक्ष्व *liksva*	लिहाथाम् *lihâthâm*	लीढ्वम् *lîḍhvâm*
लेढु or *léḍhu* लीढात् *lîḍhât*	लीढाम् *lîḍhâm*	लिहन्तु *lihántu*	लीढाम् *lîḍhâm*	लिहाताम् *lihâtâm*	लिहताम् *lihatâm*

POTENTIAL

लिह्याम् *lihyâm*	लिह्याव *lihyâva*	लिह्याम *lihyâma*	लिहीय *lihîyá*	लिहीवहि *lihîvahi*	लिहीमहि *lihîmáhi*
लिह्यास् *lihyâs*	लिह्यातम् *lihyâtam*	लिह्यात *lihyâta*	लिहीथास् *lihîthâs*	लिहीयाथाम् *lihîyâthâm*	लिहीध्वम् *lihîdhvam*
लिह्यात् *lihyât*	लिह्याताम् *lihyâtâm*	लिह्युस् *lihyus*	लिहीत *lihîtá*	लिहीयाताम् *lihîyâtâm*	लिहीरन् *lihîrán*

दुह् *duh*, 'to milk,' 1 sing pres. Par दोह्मि *dóhmi*, Âtm दुहे *duhé*

§ 105 Paradigm of the Third Conjugational Class

पॄ *pṝ*, 'to fill.'

PRESENT

पिपर्मि *piparmi*	पिपृवस् *piprivás*	पिपृमस् *piprimás*	पिप्रे *pipre*	पिपृवहे *piprivahe*	पिपृमहे *piprimahe*
पिपर्षि *piparshi*	पिपृथस् *piprithás*	पिपृथ *piprithá*	पिपृषे *piprishé*	पिप्राथे *piprâthe*	पिपृध्वे *pipridhvé*
पिपर्ति *piparti*	पिपृतस् *pipritás*	पिप्रति *piprati*	पिपृते *pipríté*	पिप्राते *piprâte*	पिप्रते *piprate*

IMPERFECT

Parasmaipada.			Âtmanepada.		
अपिपरम् *ápiparam*	अपिपृव *ápipṛva*	अपिपृम *ápipṛma*	अपिपृि *ápipri*	अपिपृवहि *ápipṛvahi*	अपिपृमहि *ápipṛmahi*
अपिपः (र्) *ápipar* (*paḥ*)	अपिपृतम् *ápipṛtam*	अपिपृत *ápipṛta*	अपिपृथाः *ápipṛthâs*	अपिप्राथाम् *ápiprâthâm*	अपिपृध्वम् *ápipṛdhvam*
अपिपः (र्) *ápipar* (*paḥ*)	अपिपृताम् *ápipṛtâm*	अपिपरुः *ápiparus*	अपिपृत *ápipṛta*	अपिप्राताम् *ápiprâtâm*	अपिप्रत *ápiprat*

IMPERATIVE.

पिपराणि *piparâṇi*	पिपराव *piparâva*	पिपराम *piparâma*	पिपरै *piparai*	पिपरावहै *piparâvahai*	पिपरामहै *piparâmahai*
पिपृहि or *pipṛhí*	पिपृतम् *pipṛtám*	पिपृत or *pipṛtá*	पिपृष्व *pipṛshvá*	पिप्राथाम् *piprâthâm*	पिपृध्वम् *pipṛdhvám*
पिपृतात् *pipṛtât*		पिपृतात् *pipṛtât*			
पिपर्तु or *pipartu*	पिपृताम् *pipṛtâm*	पिप्रतु *pipratu*	पिपृताम् *pipṛtâm*	पिप्राताम् *piprâtâm*	पिप्रताम् *pipratâm*
पिपृतात् *pipṛtât*					

POTENTIAL.

पिपृयाम् *pipṛyâm*	पिपृयाव *pipṛyâva*	पिपृयाम *pipṛyâma*	पिप्रीय *piprîya*	पिप्रीवहि *piprîvahi*	पिप्रीमहि *piprîmahi*
पिपृयाः *pipṛyâs*	पिपृयातम् *pipṛyâtam*	पिपृयात *pipṛyâta*	पिप्रीथाः *piprîthâs*	पिप्रीयाथाम् *piprîyâthâm*	पिप्रीध्वम् *piprîdhvam*
पिपृयात् *pipṛyât*	पिपृयाताम् *pipṛyâtâm*	पिपृयुः *pipṛyus*	पिप्रीत *piprîta*	पिप्रीयाताम् *piprîyâtâm*	पिप्रीरन् *piprîran*

ह्री *hrî*, to be ashamed 1 sing pres. Par जिह्रेमि *jihrémi*, 3 plur जिह्रियति *jíhriyati* पृ *prî*, 'to fill,' 1 sing pres. Par पिपर्मि *píparmi*, 1 dual पिपूर्वः *pipûrvás* 3 plur पिपुरति *pípurati*.

§ 106 PARADIGM OF THE FREQUENTATIVE बोभू *bobhû* (from भू *bhû*, 'to become')

Parasmaipada.

PRESENT

बोभोमि or बोभवीमि *bóbhomi* *bóbhavîmi*	बोभूवः *bobhûvás*	बोभूमः *bobhûmás*
बोभोषि or बोभवीषि *bóbhoshi* *bóbhavîshi*	बोभूथः *bobhûthás*	बोभूथ *bobhûthá*
बोभोति or बोभवीति *bóbhoti* *bóbhavîti*	बोभूतः *bobhûtás*	बोभुवति *bóbhuvati*

Cf. § 16.

Parasmaipada

IMPERFECT

अबोभवम् *ábobhavam*	अबोभूव *ábobhûva*	अबोभूम *ábobhûma*
अबोभोस् or अबोभवीस् *ábobhos* *ábobhavîs*	अबोभूतम् *ábobhûtam*	अबोभूत *ábobhûta*
अबोभोत् or अबोभवीत् *ábobhot* *ábobhavît*	अबोभूताम् *ábobhûtâm*	अबोभवुस् *ábobhavus*

IMPERATIVE

बोभवानि *bóbhavâni*	बोभवाव *bóbhavâva*	बोभवाम *bóbhavâma*
बोभूहि or बोभूतात् *bobhûhí* *bobhûtā́t*	बोभूतम् *bobhûtám*	बोभूत, बोभूतात् *bobhûtá* *bobhûtā́t*
बोभोतु or बोभवीतु or बोभूतात् *bóbhotu* *bóbhavîtu* *bobhûtā́t*	बोभूताम् *bobhûtā́m*	बोभुवतु *bóbhuvatu*

POTENTIAL

बोभूयाम् *bobhûyā́m*	बोभूयाव *bobhûyā́va*	बोभूयाम *bobhûyā́ma*
बोभूयास् *bobhûyā́s*	बोभूयातम् *bobhûyā́tam*	बोभूयात *bobhûyā́ta*
बोभूयात् *bobhûyā́t*	बोभूयाताम् *bobhûyā́tâm*	बोभूयुस् *bobhûyús*

§ 107 Paradigm of the Seventh Conjugational Class

युज् *yuj*, 'to join'

PRESENT

Parasmaipada			Âtmanepada		
युनज्मि *yunájmi*	युञ्ज्वस् *yuñjvás*	युञ्ज्मस् *yuñjmás*	युञ्जे *yuñjé*	युञ्ज्वहे *yuñjváhe*	युञ्ज्महे *yuñjmáhe*
युनक्षि *yunákshi*	युङ्क्थस् *yuṅkthás*	युङ्क्थ *yuṅkthá*	युङ्क्षे *yuṅkshé*	युञ्जाथे *yuñjā́the*	युङ्ग्ध्वे *yuṅgdhvé*
युनक्ति *yunákti*	युङ्क्तस् *yuṅktás*	युञ्जन्ति *yuñjánti*	युङ्क्ते *yuṅkté*	युञ्जाते *yuñjā́te*	युञ्जते *yuñjáte*

IMPERFECT

अयुनजम् *áyunajam*	अयुञ्ज्व *áyuñjva*	अयुञ्ज्म *áyuñjma*	अयुञ्जि *áyuñji*	अयुञ्ज्वहि *áyuñjvahi*	अयुञ्ज्महि *áyuñjmahi*
अयुनक् *áyunak*	अयुङ्क्तम् *áyuṅktam*	अयुङ्क्त *áyuṅkta*	अयुङ्क्थास् *áyuṅkthâs*	अयुञ्जाथाम् *áyuñjâthâm*	अयुङ्ग्ध्वम् *áyuṅgdhvam*
अयुनक् *áyunak*	अयुङ्क्ताम् *áyuṅktâm*	अयुञ्जन् *áyuñjan*	अयुङ्क्त *áyuṅkta*	अयुञ्जाताम् *áyuñjatâm*	अयुञ्जत *áyuñjata*

IMPERATIVE.

Parasmaipada.			Ātmanepada.		
युनजानि yunajāni	युनजाव yunajāva	युनजाम yunajāma	युनजै yunajai	युनजावहै yunajāvahai	युनजामहै yunajāmahai
युङ्ग्धि or yuṅgdhi	युङ्क्तम् yuṅktam	युङ्क्त or yuṅkta	युङ्क्ष्व yuṅkshva	युञ्जाथाम् yuñjāthām	युङ्ग्ध्वम् yuṅgdhvam
युङ्क्तात् yuṅktāt		युङ्क्तात् yuṅktāt			
युनक्तु or yunaktu	युङ्क्ताम् yuṅktām	युञ्जन्तु yuñjantu	युङ्क्ताम् yuṅktām	युञ्जाताम् yuñjātām	युञ्जताम् yuñjatām
युङ्क्तात् yuṅktāt					

POTENTIAL.

युञ्ज्याम् yuñjyām	युञ्ज्याव yuñjyāva	युञ्ज्याम yuñjyāma	युञ्जीय yuñjīya	युञ्जीवहि yuñjīvahi	युञ्जीमहि yuñjīmahi
युञ्ज्यास् yuñjyās	युञ्ज्यातम् yuñjyātam	युञ्ज्यात yuñjyāta	युञ्जीथास् yuñjīthās	युञ्जीयाथाम् yuñjīyāthām	युञ्जीध्वम् yuñjīdhvam
युञ्ज्यात् yuñjyāt	युञ्ज्याताम् yuñjyātām	युञ्ज्युस् yuñjyus	युञ्जीत yuñjīta	युञ्जीयाताम् yuñjīyātām	युञ्जीरन् yuñjīran

रुध् *rudh*, 'to obstruct:' 1 sing. pres. Par. रुणध्मि *ruṇaddhmi*; 1 dual रुन्ध्वस् *rundhvas*. 2. 3 sing. imperf. अरुणत् *aruṇat*.

शिष् *śiṣ*, 'to leave:' 1 sing. pres. Par. शिनष्मि *śinashmi*; 1 dual शिंष्वस् *śiṁshvas*. 2. 3 sing. imperf. अशिनट् *aśinaṭ*.

हिंस् *hiṁs*, 'to strike:' 1 sing. pres. Par. हिनस्मि *hinasmi*; 1 dual हिंस्वस् *hiṁsvas*. 2 sing. imperf. अहिनस् *ahinas* (अ° °*naḥ*) or अहिनत् *ahinat*; 3 अहिनत् *ahinat*.

§ 108. Alphabetical List of the Most Remarkable Anomalous Verbs, Special Bases, Connective Vowels, Forms of the Second, Third, and Seventh Conjugational Classes, and of the Frequentatives (*cf.* § 102).

अ connective vowel, see अद्, अन्, रुद्, श्वस्, and स्वप्.

अद्, II. 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada, आदस् *ād-a-s*, आदत् *ād-a-t*.

अन्, II. 2, 'to breathe,' inserts इ *i* before any consonant

except य्, and अ *a* or ई *î* in the second and third persons sing of the imperfect Parasm, *e g* अनिमि *án-i-mi*, आनीस् *ấn-î-s*, or आनस् *ấn-a-s*

2 After prepositions containing र् *r* changes its न् to ण्, *e g* प्र अनिति = प्राणिति (*cf* § 16)

अस्, II 2, 'to be,' 1 drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing of the imperative Parasmaipada in तु, *e g* 1 dual pres Par स्वस् (*cf* § 82, 3)

2 Drops its स *s* before the terminations of the second person beginning with स् or ध्, *e g* 2 sing pres असि

3 Inserts ई before the terminations of the second and third persons singular of the imperfect Parasm, *e g* आसीस्

4 Makes एधि in the second person singular of the imperative Parasmaipada

5 Changes its स् *s* to ह् *h* before the termination of the first person sing of the present Âtmanep, which becomes हे (*cf* 1)

As this verb is of frequent occurrence I shall give the inflexions in detail

PRESENT

Parasmaipada			Âtmanepada		
अस्मि *ásmi*	स्वस् *svás*	स्मस् *smás*	हे *he*	स्वहे *sváhe*	स्महे *smáhe*
असि *ási*	स्थस् *sthás*	स्थ *sthá*	से *se*	साथे *sấthe*	ध्वे *dhvé*
अस्ति *ásti*	स्तस् *stás*	सन्ति *sánti*	स्ते *sté*	साते *sấte*	सते *sáte*

IMPERFECT

आसम् *ấsam*	आस्व *ấsva*	आस्म *ấsma*	आसि *ấsi*	आस्वहि *ấsvahi*	आस्महि *ấsmahi*
आसीस् *ấsîs*	आस्तम् *ấstam*	आस्त *ấsta*	आस्थास् *ấsthâs*	आसाथाम् *ấsâthâm*	आध्वम् *ấdhvam*
आसीत् *ấsît*	आस्ताम् *ấstâm*	आसन् *ấsan*	आस्त *ấsta*	आसाताम् *ấsâtâm*	आसत *ấsata*

IMPERATIVE.

Parasmaipada.			Âtmanepada.		
असानि asāni	असाव asāva	असाम asāma	सै sai	सावहै sāvahai	सामहै sāmahai
एधि or स्तात् edhi stāt	स्तम् stam	स्त or स्तात् sta stāt	स्व sva	साथाम् sāthām	ध्वम् dhvam
अस्तु or स्तात् astu stāt	स्ताम् stām	सन्तु santu	स्ताम् stām	साताम् sātām	सताम् satām

POTENTIAL.

स्याम् syām	स्याव syāva	स्याम syāma	सीय sīya	सीवहि sīvahi	सीमहि sīmahi
स्याः syāḥ	स्यातम् syātam	स्यात syāta	सीथाः sīthāḥ	सीयाथाम् sīyāthām	सीध्वम् sīdhvam
स्यात् syāt	स्याताम् syātām	स्युः syuḥ	सीत sīta	सीयाताम् sīyātām	सीरन् sīran

इ connective vowel, see अन्, ईड्, ईश्, जक्ष्, दरिद्रा, रुद्, श्वस्, स्वप्.

इ, II 2, to go. Is changed to य् (against § 80) before terminations beginning with a vowel, e.g. इ + अन्ति becomes यन्ति. But when combined with the preposition अधि and in the signification 'to read' (Âtmanepada), it follows the rule prescribed in § 80 e.g. अधि + इये 1 sing. present Âtm., अधीये.

इयय्, special base of the strong } forms of इ III 3 'to go.' य्
इयु " " of the other } is inserted in order to avoid the hiatus (cf. § 223).

ई, connective vowel, see अन्, अस्, तु, ब्रू, रु, रुद्, श्वस्, स्तु, स्वप्.

ईड् II 2, Âtmanepada, 'to praise,' and ईश्, II 2, Âtm., 'to govern,' insert इ before the terminations से, स्व, ध्वे and ध्वम्, e.g. ईडिषे, ईशिषे (cf. § 17).

ईश्, see the preceding.

उश्, see वश्.

ऊर्णो or ऊर्णौ base of the strong forms of ऊर्णु II 2, 'to cover' in the singular present: the imperfect has only और्णो in the singular e.g. 1 pres. ऊर्णोमि or ऊर्णौमि, but 2 imperfect only और्णोः (cf. § 83 II A. 1).

एधि see अस्.

घ्न, see हन्

चकास्, II 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उस् for अन् in the third person plural of the imperfect Parasm, e g चकासति, चकासतु, अचकासुस् (cf § 84, 2)

चखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जजन्

चखा, see under जजन्

चचुर्, frequentative of चर्, 'to go,' leaves the उ unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada, in the other strong forms (i e in the singular present Parasm, in the second and third persons of the imperfect Parasm, and in the third person of the imperative Parasm) उ follows § 94, e g 1 sing of the imperative Par चञ्चुराणि, 1 sing present Par चञ्चूर्मि

चख्न्, see under जजन्

जक्ष्, II 2, 'to eat,' 1 rejects न् and takes उस् like चकास्, e g जक्षति, अजक्षुस् 2 Inserts the vowels इ, ई, and अ like अन्, e g जक्षिमि, अजक्षीस् or अजक्षस्

जग्, see जगम्

जंगम्, frequentative of गम्, 'to go,' 1 drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm, e g जगम् + अति = जग्मति, 3 plur pres Par 2 Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing of the present, e g जगम् + थस् = जगथस्, 2 dual pres Par

जंग्म्, see जगम्

जघ, जघन्, जंघ्न्, see हन्

जजन्, special base of जन्, II 3, 'to bring forth,' 1 drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination

तु of the third person singular of the imperative Parasmai., e.g. चकास्वः 2 dual pres. Parasm.—In the potential this change i optional, e.g. चकास्याम् or चकासीयाम्.—2. Rejects the radical आ before terminations beginning with a vowel, except the first persons singular, dual and plural of the imperative and the first person singular of the imperative Parasmaipada. The स् after क् is changed to ष् e.g. चकास् + अति = चकासति 3 plur. pres. Parasm.

The same rules apply to चेकास the frequentative of कास्, e.g. चेकास्वः, चेकास्याम् or चेकासीयाम्, चेकासति; also—except the changing of स् to ष्—to चेदास् frequentative of दास्, e.g. चेदास्वः, चेदास्याम् or चेदासीयाम्, चेदासति.

चक्षा, चक्ष्, चेक्ष्, चेक्षा, चेक्ष्, see चक्ष्

जह्, see जहा

जही special base of हा II 3, to leave. 1. In the second person singular of the imperative Parasmaipada आ may be left unchanged or be modified according to the rule given in § 83, II A 2 or be changed to इ: जहाहि, जहीहि or जहिहि. 2. In the potential आ is rejected: जह्याम्.

जहि, see जहा and हन्

जागृ II 2, to wake, drops the ऋ and takes उस् like चकास्; before उस् the final ऋ is changed to अर् (cf. § 81. 2), e.g. 3 plur. of the pres. Parasm. जाग्रति 3 plur. of the imperf. Par. अजागरुः.

जाजृ, see जागृ

जागृ frequentative of गृ, to take, changes its medial र to ऋ except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual and plural of the imperative and the third person singular of the imperative Parasmaipada, if formed by the termination तु (cf. § 82, 3), e.g. 1 dual pres. Par. जाजृवः.

जाजी, see जाज्या

जाज्या frequentative of ज्या, 'to become old' and of ज्यी, to restrain, changes या and यो to ई except in the inflexions enumerated under जागृ, e.g. 1 dual pres. Par. जाजीवः.

जिहा, special base of हा, II 3, 'to go,' with anomalous reduplication

जुहु, special base of हु, II 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination धि, जुहुधि (against § 84, 3)

तवी, see तु

तु, II 2, 'to be strong,' may optionally insert ई before any termination beginning with a consonant, e g 1 sing pres Par तौमि or तवीमि *tav-î-mi*, potential तुयाम् or तुवीयाम् (*cf* §§ 83, II A 2 and 90).

तृणेह्, strong form of the special base of तृह्, II 7, 'to injure,' before terminations beginning with a consonant, e g तृणेह्मि, तृणेक्षि, तृणेढि, but तृणहानि, तृण्हस्, तृण्ढस्, etc

तृह्, see तृणेह्

दद्, see ददा

ददा, special base, and दाद, frequentative, of दा, II 3, 'to give' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by तु, e g 1 dual pres दद्वस्, दाद्वस्, but 1 sing. pres ददामि, दादामि In the second person sing of the imperative Par ददा makes देहि

दध्, see दधा

दधा, special base, and दाधा, frequentative, of धा, II 3, 'to hold,' follow the analogy of ददा and दादा, e g दध्वस्, दाध्वस्, दधामि, दाधामि Before terminations beginning with त् or थ् the ध् of दध् and दाध् is changed to त् and the beginning द् to ध्, e g धत्थस् (2 dual present Par), regarding the change before स् and ध्व् *cf* § 96, 1, 3, and 4, e g धत्से (2 sing pres Âtm), धद्ध्वे (2 plur pres Âtm) In the second person sing. of the imperative Par दधा makes धेहि

दरिद्र्, see दरिद्रा

दरिद्रा, II. 2, 'to be in distress,' 1 rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the imperfect Parasmaipada.—2. Rejects the न् of the third persons plural of the present and imperative Parasmaipada and takes उस् in the third person plural of the imperfect Parasm like जक्षत्, e.g. दरिद्रति, अदरिद्रुः—3 Prefixes इ to the terminations beginning with a consonant except in the singular of the present and imperfect Parasm and in the third person singular of the imperative Par in तु e.g. 1 dual pres Par दरिद्रिवस् *daridrivas* (cf 1).

दरिद्रि see दरिद्रा

दर्दृश्, दरिदृश्, or दरीदृश्, frequentative of दृश् to see changes श (against § 83 II A 2) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by तु, to ट्, e.g. दर्दृष्टि, दरिदृष्टि, or दरीदृष्टि (3 sing pres Par)

दर्दृष्, दरिदृष्, दरीदृष्, see दर्दृश्

दाद्, see ददा

दाधा, see दधा

दीधी II 2 Ātm., 'to shine' changes its final ई before vowels to य् and drops it before the terminations of the potential, e.g. दीध्यते (3 plur of the pres.), दीधीय (1 sing of the potential)

देहि see ददा

द्विष् II 2 to hate in the third plural of the imperfect Parasm optionally takes उस् instead of अन्, e.g. अद्विषुः or अद्विषन्

धेहि see दधा

नानश्, frequentative of नश् 'to perish' in the second person singular of the present Parasm makes नानंक्षि in the third नानंष्टि and in the third person singular of the imperative Parasm नानंष्टु

निनिज् special base of निज् II 3, to clean, with anomalous reduplication

पंफुल् frequentative of फल् 'to burst' The उ is left unchanged in the strong forms (against § 83, II A 2), e.g. first sing of the pres. Par पंफुल्मि

बप्स्, बब् see बभस्

बभस्, special base of भस्, II. 3, 'to eat,' drops the radical अ, and changes भ् to प्, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, e g बप्सति, 3 plur pres Par —In the Veda अ is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm and before तु of the third person sing of the imperative Par, and then स् also is lost, thus बभस् + तम् makes बब्धम् (*cf* § 96, 3)

बिभि, see बिभी

बिभी, special base of भी, II 3, 'to fear,' may optionally shorten the ई before the terminations beginning with a consonant, except in the singular of the present and imperfect Par and before तु of the third person sing imperative Par, where it is changed according to § 83, II A 2, *e g* बिभीवस् or बिभिवस्, 1 dual pres Par

ब्रू, II 2, 'to speak,' prefixes ई to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination तु of the third person sing of the imperative Par *e g* ब्रवीमि (*cf* § 83, II A 1)

मर्मृज्, see मृज्

मामज्ज्, frequentative of मज्ज्, 'to dive,' makes in the second person singular of the pres Par मामङ्क्षि, in the third मामङ्क्ति, and in the third person singular of the imperative Par मामङ्क्तु

मार्ज्, see मृज्

मिमा, special base of मा, II 3, 'to measure, to sound,' with anomalous reduplication

मृज्, II 2, 'to wipe,' and its frequentative मर्मृज्, मरिमृज्, or मरीमृज्, change ऋ to आर् in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination तु of the third person of the imperative Parasmaipada, optionally also before all the other inflexions if the termination begins with a vowel, *e g* मार्ज्मि, मर्मार्ज्मि, मृजन्ति or मार्जन्ति, मर्मृजति or मर्मार्जति (*cf* § 102)

य् see इ 'to go'

रवी, see रु

रु, II 2, 'to roar,' like तु optionally inserts ई before the terminations beginning with a consonant, e.g. रौमि or रवीमि, रुयाम or रुवीयाम्.

रुद्, II 2, 'to cry,' like श्वस्, prefixes इ to the terminations beginning with a consonant except those of the potential, and ई or अ to the second and third persons of the imperfect Parasmaipada, e.g. रोदिमि, अरोदीस् or अरोदस्.

वच्, II 2, 'to speak,' is deficient of the third person plural of the present; according to others of all the third persons plural or even of the whole plural.

वश्, II 2, 'to desire,' changes व to उ except in the strong forms (§ 82, 3), e.g. 1 dual of the pres. Par. उश्वस्, of the imperfect औश्व; but 1 sing. pres. वश्मि.

वाविध् see वाव्यध्.

वाव्यध्, frequentative of व्यध् 'to pierce,' substitutes वाविध् except in the strong forms (§ 82, 3), e.g. वाविध्वस्, अवाविध्व, but वाव्यध्मि.

विद्, II 2, 'to know.' The present may be expressed by the perfect but without reduplication, e.g. sing. 1 वेद 2 वेत्थ 3 वेद, dual 1 विद्व 2 विदथुस् etc. (cf. § 118). The third person plural of the imperfect takes the termination उस् instead of अन्, e.g. अविदुस्.—The imperative Parasmaipada may be expressed by a periphrastic form, viz., by विदाम् combined with the imperative Parasmaipada of कृ VIII 8, 'to make,' e.g. 1 sing. विदांकरवाणि (cf. § 80).—Before the terminations of the third persons plural of the present, imperfect, and imperative Âtmanepada र् *r* may be inserted optionally, e.g. विदते *vid-ate* or विद्रते *vid-r-ate*, अविदत *avid-ata* or अविद्रत *avid-r-ata*.

विद्र् see विद्.

वी, II 2, 'to go,' changes (against § 80) ई to य् in the third person plural of the imperfect Parasmaipada, e.g. अव्यन्.

वेविज्, special base of विज्, II 3, 'to separate,' with anomalous reduplication.

वेविष्, special base of विष्, II. 3, 'to pervade,' with anomalous reduplication.

वेवी, II 2, Âtm 'to go,' changes, like दीधी, the final ई to य् before vowels and rejects it in the potential, e g वेव्यते, वेवीय

श्य्, see शी

शाशास्, see शास्.

शास्, II. 2, 'to instruct,' 1 rejects, like चकास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, e g. शासति, अशासुस् 2 शास् and its frequentative शाशास्, are changed to शिष् and शाशिष् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before तु of the third person singular of the imperative, e g शिष्वस्, शाशिष्वस् 3 The second person singular of the imperative is शाधि, शाशाधि आ शास्, that is to say शास्, combined with the preposition आ (§ 189), 'to bless,' is regular, e g. 1 dual of the pres Par आ शास्वस्

शी, II 2, Âtm 'to lie,' 1 changes its ई before terminations beginning with a consonant to ए, before vowels to अय् (Guna), e g 1 sing pres शये, 2 शेषे, 3 शेते, etc 2 Before the terminations of the third persons plural of the present, imperfect, and imperative र् is inserted, e g शेरते çe-r-ate (3 plur pres), अशेरत açe-r-ata

श्वस्, II 2, 'to breathe,' like अन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or अ in the second and third persons of the imperfect Parasm , e g श्वसिमि, अश्वसीस् or अश्वसस् The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, श्वसेत् (cf § 77).

स्, see अस्

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

वेवी (cf अवी) in rejecting the न and lengthening the radical अ except in the potential e.g वेपायम्

सर्त्रप् सरिसृप् or सरीसृप्, frequentative of सृप्, 'to abandon changes अ to र in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e.g सरीसृप्ति (cf इर्हि, and § 102)

सू II 2, Âtm 'to bring forth, changes ऐ in the first persons of the imperative to उव् (against § 83 II A I), e.g सुवै

स्तवी see सू.

स्तु II 2, to praise like रु optionally prefixes ई to the terminations beginning with a consonant e.g स्तौमि or स्तवीमि स्तुयाम or स्तुवीयाम

स्वप् II 2, to sleep like रुद्, prefixes इ to the terminations beginning with a consonant except in the potential, and ई or अ to those of the second and third persons of the imperfect Parasmaipada, e.g स्वपिमि अस्वपीत् or अस्वपत्

ह see हन्

हन्, II 2, to kill, and जंघन्, its frequentative

I 1 Drop the final न् before terminations beginning with consonants (except म, व, य, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada) e.g हथस्, जंघथस्, 2 dual pres. Par

2. Reject the radical अ before terminations beginning with a vowel, except in the first person singular of the imperfect Parasm and the first persons of the imperative, changing at the same time ह to घ e.g घ्नन्ति जंघ्नति 3 plur of the pres. Par

II The second person singular of the imperative Parasmaipada of हन् is जहि

III After a preposition containing र the न, followed by व or म may optionally be changed to ण e.g प्र हण्वस् or प्र हन्वस् (cf § 16)

CONJUGATION OF THE LAST SIX VERBAL FORMS

§ 109 These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62 We shall begin with the perfect

FIFTH VERBAL FORM PERFECT

§ 110 There are two forms of the perfect, a reduplicated one and a periphrastic

1 REDUPLICATED PERFECT

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules

I ऋ *ri*, ॠ *rí*, ऌ *li*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e g भृ *bhri*, 'to bear,' बभृ *babhri*, दृश् *driç*, 'to see,' ददृश् *dadriç*, पॄ *prí*, 'to fill,' पपॄ *paprí*, क्लृप् *klip*, 'to be able,' चक्लृप् *chaklip*, धे *dhe*, 'to drink,' दधे *dadhe*, गै *gai*, 'to sing,' जगै *jagai*, शो *ço*, 'to sharpen,' शशो *çaço*

Except स्तृह् *strih*, 'to hurt,' when conjugated, is changed to स्तीर्ह् *stírh*, the reduplicated form therefore, according to § 43, is तिस्तीर्ह् *tistírh*

II Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e g अन् *an*, 'to breathe,' makes आन् *án* (instead of *a-an*)

An initial आ *á* is left unchanged, आप् *áp*, 'to obtain,' is also the base of the reduplicated perfect (for *a-áp*)

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which *cf* § 114, e g इष् *ish*, 'to wish,' makes ईष् *ísh* (for *i-ish*), उष् *ush*, 'to burn,' ऊष् *úsh* (for *u-ush*) But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय् *ay*, or आय् *áy*, उ *u* to ओ *o*, or अव् *av*, or आव् *áv*, इ *i* is reduplicated to

इय् iy, and उ u to उव् uv, e.g. इयेष् iy-esh (for i-esh), उवोष् uv-osh (for u-osh).

An initial अ a followed by more than one radical consonant and an initial ऋ ṛi are represented in the syllable of reduplication by आन् ân, e.g. अङ्ग् aṅg, 'to go,' makes आनङ्ग् ân-aṅg (for a-aṅg, with न् n inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 223, 4 and 220, 2 and 10, etc.); ऋध् ṛidh, 'to grow,' आनृध् ân-ṛidh (for a-ṛidh).

Verbs with an initial ई î, ऊ û, ॠ ṝi, ए e, ऐ ai, ओ o, or इ i, उ u, ऋ ṛi followed by more than one consonant, have no reduplicated perfect (cf. § 110).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
अ a (औ au, cf. Obs. 1)	इव iva (व va, cf. Obs. 2)	इम ima (म ma, cf. Obs. 2)
इथ itha (थ tha, cf. Obs. 2)	अथुस् athus	अ a
अ a (औ au, cf. Obs. 1)	अतुस् atus	उस् us

Âtmanepada.

SINGULAR.	DUAL.	PLURAL.
ए e	इवहे ivahe (वहे vahe, cf. Obs. 2)	इमहे imahe (महे mahe, cf. Obs. 2)
इषे ishe (से se, cf. Obs. 2)	आथे âthe	इध्वे idhve, इढ्वे iḍhve (ध्वे dhve, ढ्वे ḍhve, cf. Observ. 2 and § 110)
ए e	आते âte	इरे ire (रे re, cf. Obs. 2)

Observ. 1. In the first and third pers. sing. Parasm. the termination औ au is subjoined to the verbs ending in आ â, ए e, ऐ ai, or ओ o, these vowels being rejected before it, e.g. दा dâ, to give, ददौ dadau, धे dhe, दधौ dadhau, गै gai, जगौ jagau, शो ço, शशौ çaçau (cf. § 111, 1).

Observ. 2. Many verbs must or may reject the इ i prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When इ *i* is rejected, the termination of the second person singular in the Âtmanepada becomes से *se*, or, according to § 17, षे *she*, e.g. कृ *kri*, 'to make,' चकृव *chakri-va* (1 dual Par.), चकृषे *chakri-she* (2 sing. Âtm.), क्लिद् *klid*, 'to be moist,' चिक्लिदिध्वे *chiklid-i-dhve*, or चिक्लिद्ध्वे *chiklid-dhve* (2 plur. Âtm.), चिक्लिदिषे *chiklid-i-she*, or चिक्लित्से *chiklit-se* (2 sing. Âtm., conformably to § 96, 3).

In the second person singular Parasmaipada इ must be dropped after the verbs ending in ऋ *ri*. After verbs ending in आ *â*, ए *e*, ऐ *ai*, ओ *o*, इ *i*, ई *î*, उ *u*, and some others (*cf.* my 'Kurze Grammatik,' § 213) it is rejected optionally.

When इ *i* is retained, final आ *â*, ए *e*, ऐ *ai*, and ओ *o* are rejected, e.g. दा *dâ* makes ददाथ *dadâ-tha* or ददिथ *dad-i-tha*. If the termination is subjoined without इ *i*, ए *e* ऐ *ai* and ओ *o* are changed to आ *â*, e.g. गै *gai* makes जगाथ *jagâtha* or जगिथ *jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, II A 4, e.g. तञ्च् *tañch*, 'to contract,' ततङ्कथ *tatank-tha* (2 sing. Par.), ततङ्क्षे *tatank-she* (2 sing. Âtm.), ततङ्ग्ध्वे *tatang-dhve* (2 plur. Âtm.)

The rejection of इ *i* in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in औ *au* on this diphthong, because it contains the radical vowel, e.g. भ्रंश् *bhramç*, 'to fall,' बभ्रंश *ba-bhrámç-a*, दा *dâ* ददौ *da-daú*. In the second person sing. Parasm. it likewise falls on the radical syllable, when इ *i* is rejected, e.g. ददाथ *dadấtha*, शक् *çak*, 'to be able,' शशक्थ *çaçáktha*, but when इ *i* is retained, the accent may fall on any syllable, e.g. ददिथ *dáditha*, ददिथ *dadítha*, or ददिथ *dadithá*. In all other inflexions the accent falls on the first syllable of the termination, इ *i* not being counted, e.g. 1 dual Par. from तुद् *tud* 'to hurt,' तुतुदिव *tutud-i-vá*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say in the singular Parasmaipada, is generally strengthened; when without it, that is to say in the dual and plural Parasmaipada and the whole Âtmanepada, it is very often weakened.

§ 114. I. In the strong form, i.e. the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ *a* when followed by a single radical consonant ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, e.g. पत् *pat*, 'to fall,' 3rd पपात *papâta*; 1st पपत *papata* or पपात *papâta*.

2. A final इ *i* or ई *î* is changed in the third person to आय् *ây*; in the first to अय् *ay* or आय् *ây*; in the second to ए *e* or, when इ *i* is retained, अय् *ay*; e.g. चि *chi*, 'to arrange,' 3rd चिचाय *chichâya*; 1st चिचय *chichaya* or चिचाय *chichâya*; 2nd चिचेथ *chichetha* or चिचयिथ *chichayitha*.

3. A final उ *u* or ऊ *û* is changed in the third person to आव् *âv*; in the first to अव् *av* or आव् *âv*; in the second to ओ *o* or, when इ *i* is retained (cf. § 117, 3), to अव् *av*; e.g. दु *du*, 'to go,' 3rd दुदाव *dudâva*; 1st दुदव *dudava* or दुदाव *dudâva*; 2nd दुदोथ *dudotha* or दुदविथ *dudavitha*.

4. A final ऋ *ri* or ॠ *rî* becomes in the third person आर् *âr*; in the first अर् *ar* or आर् *âr*; in the second अर् *ar*; e.g. कृ *kri*, 'to make,' 3rd चकार *chakâra*; 1st चकर *chakara* or चकार *chakâra*; 2nd चकर्थ *chakartha*.

5. A medial इ *i* followed by a single radical consonant is changed in the singular of the Parasmaipada to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar* (Guṇa); e.g. तुद् *tud*, 1st तुतोद *tutóda*, 2nd तुतोदिथ *tutóditha*, 3rd तुतोद *tutóda*.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Âtmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ *i*, the base is weakened:—

1 In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118

2 In the verbs which contain a medial अ *a* between two single consonants, provided the first consonant is not व् *v*, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2) These reject the reduplicated syllable and substitute ए *e* for the radical अ *a* in the whole Âtmanepada, in the dual and plural Parasm, and in the second pers sing. Parasm when the termination is preceded by इ् *i*, e g पच् *pach*, 1st sing Âtm पेचे *pech-é*, 2nd पेचिषे *pech-ishé*, 1st dual Parasm. पेचिव *pech-ivá*, 2nd sing. Parasm पेचिथ *pech-itha* (or पपक्थ *papák-tha*)

§ 115 The finals of the base undergo the following changes before the terminations

1 Final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e g दा *dá*, in 2nd dual Par ददथुस् *dad-áthus*, in 1st dual ददिव *dad-ivá*

2 Final इ *i* and ई *í* before terminations beginning with a vowel, are changed to य् *y*, but when preceded by a compound consonant to इय् *iy*, e g नी *ní*, 'to lead,' 1st dual Par निन्यिव *niny-ivá*, क्री *kri*, 'to buy,' चिक्रियिव *chikriy-ivá*

3 Final उ *u* and ऊ *ú* before vowels become उव् *uv*, e g लू *lú*, 'to cut,' लुलुविव *luluv-ivá*

4 A final ऋ *ri* before vowels becomes र् *r*, but, when preceded by a compound consonant, अर् *ar*, e g कृ *kri*, 2nd dual Par चक्रथुस् *chakr-áthus*, but स्मृ *smri*, 'to remember,' सस्मरथुस् *sasmar-áthus*

5 A final ॠ *rí* becomes अर् *ar*, e g कॄ *krí*, 'to throw,' 2nd dual Par चकरथुस् *chakar-áthus*, 1st dual चकरिव *chakar-ivá*

6 For the changes of final consonants *cf* § 112, Obs. 2

§ 116 Concerning the terminations

I *Cf* § 112, Obs 2

II ध्वे *dhve*, the termination of the second person plural Âtman without इ् *i*, becomes ढ्वे *dhve* 1. When preceded by ड् *d*, e g ग्रसृ

vraśch, which, according to §§ 112, Obs. 2; 102 and 99, 2 is changed to व्रड् *vraḍ*, makes वव्रड्ढे *vavraḍ-ḍhe*.—2. After the verbs द्रु *dru* 'to run,' स्रु *sru* 'to flow,' स्तु *stu* 'to praise,' कृ *kṛi* 'to make,' भृ *bhṛi* 'to bear,' वृ *vṛi* 'to choose,' etc., and सृ *sṛi* 'to go,' e.g. from कृ *kṛi* चकृढ्वे *chakṛi-ḍhve*.—3. This change is optional when the इ *i* by which this termination is generally preceded follows य *y* or र *r*, ल *l*, व *v* or ह *h*; e.g. लू *lû* लुलुविध्वे *lulavi-dhve* or लुलुविढ्वे *lulavi-ḍhve*.

§ 117. Paradigms.—

1. Of verbs ending in आ *â*, ए *e*, ऐ *ai*, or ओ *o*: दा *dâ* 'to give.'

Parasmaipada.			Âtmanepada.		
ददौ *dadau*	ददिव *dadiva*	ददिम *dadima*	ददे *dade*	ददिवहे *dadivahe*	ददिमहे *dadimahe*
ददाथ or ददिथ *dadâtha*, *daditha*	ददथुः *dadathuḥ*	दद *dada*	ददिषे *dadishe*	ददाथे *dadâthe*	ददिध्वे *dadidhve*
ददौ *dadau*	ददतुः *dadatuḥ*	ददुः *daduḥ*	ददे *dade*	ददाते *dadâte*	ददिरे *dadire*

ख्या *khyâ* 'to proclaim,' चख्यौ *chakhyau*, चख्ये *chakhye*.

The verbs ending in ए *e*, ऐ *ai* or ओ *o* follow strictly the analogy of the preceding, e.g. from गै जगौ, जगाथ or जगिथ etc.

2. Of verbs ending in इ *i* or ई *î*, (*a*) preceded by a single consonant: शि *śi* 'to sharpen.'

Parasmaipada.			Âtmanepada.		
शिशाय *śiśâya* or शिशय *śiśaya*	शिश्यिव *śiśyiva*	शिश्यिम *śiśyima*	शिश्ये *śiśye*	शिश्यिवहे *śiśyivahe*	शिश्यिमहे *śiśyimahe*
शिशेथ *śiśetha* or शिशयिथ *śiśayitha*	शिश्यथुः *śiśyathuḥ*	शिश्य *śiśya*	शिश्यिषे *śiśyishe*	शिश्याथे *śiśyâthe*	शिश्यिध्वे *śiśyidhve* or शिश्यिढ्वे *śiśyiḍhve*
शिशाय *śiśâya*	शिश्यतुः *śiśyatuḥ*	शिश्युः *śiśyuḥ*	शिश्ये *śiśye*	शिश्याते *śiśyâte*	शिश्यिरे *śiśyire*

नी 'to lead,' निनय or निनाय *ninâya*, निन्ये *ninye*.

(*b*) Preceded by a compound consonant क्री *krī*, 'to buy'

Parasmaipada			Âtmanepada		
चिक्रय *chikraya* or चिक्राय *chikrāya*	चिक्रियिव *chikriyiva*	चिक्रियिम *chikriyima*	चिक्रिये *chikriyé*	चिक्रियिवहे *chikriyivahe*	चिक्रियिमहे *chikriyimahe*
चिक्रेथ *chikrétha* or चिक्रयिथ *chikrayitha*	चिक्रियथुस् *chikriyathus*	चिक्रिय *chikriya*	चिक्रियिषे *chikriyishé*	चिक्रियाथे *chikriyāthe*	चिक्रियिध्वे *chikriyidhvé* or चिक्रियिढ्वे *chikriyiḍhvé*
चिक्राय *chikrāya*	चिक्रियतुस् *chikriyatus*	चिक्रियुस् *chikriyus*	चिक्रिये *chikriyé*	चिक्रियाते *chikriyāte*	चिक्रियिरे *chikriyire*

श्री *çrī*, 'to cook,' शिश्रय or शिश्राय *çiçrāya*, शिश्रिये *çiçriyé*

3 Of verbs ending in उ *u* or ऊ *ū* दु *du* 'to go'

दुदव *dudava* or दुदाव *dudāva*	दुदुविव *duduviva*	दुदुविम *duduvima*	दुदुवे *duduvé*	दुदुविवहे *duduvivahe*	दुदुविमहे *duduvimahe*
दुदोथ *dudotha* or दुदविथ *dudavitha*	दुदुवथुस् *duduvathus*	दुदुव *duduva*	दुदुविषे *duduvishé*	दुदुवाथे *duduvāthe*	दुदुविध्वे *duduvidhvé* or दुदुविढ्वे *duduviḍhvé*
दुदाव *dudāva*	दुदुवतुस् *duduvatus*	दुदुवुस् *duduvus*	दुदुवे *duduvé*	दुदुवाते *duduvāte*	दुदुविरे *duduviré*

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where इ *i* must be retained, e g लू *lū*, लुलविथ *lulav-i-tha*

यु *yu*, 'to join,' युयव or युयाव, *yuyāva*, युयुवे *yuyuvé*, पू *pū*, 'to purify,' पुपव or पुपाव, *pupāva*, पुपुवे *pupuve*

4 Of verbs ending in ऋ *ri*, (*a*) preceded by a single consonant धृ *dhri*, 'to hold'

दधर or दधार *dadhara* *dadhāra*	दध्रिव *dadhriva*	दध्रिम *dadhrima*	दध्रे *dadhré*	दध्रिवहे *dadhrivahe*	दध्रिमहे *dadhrimahe*	
दधर्थ *dadhartha*	दध्रथुस् *dadhrathus*	दध्र *dadhra*	दध्रिषे *dadhrishé*	दध्राथे *dadhrāthe*	दध्रिध्वे *dadhridhvé* or दध्रिढ्वे *dadhriḍhvé*	
दधार *dadhāra*	दध्रतुस् *dadhratus*	दध्रुस् *dadhrus*	दध्रे *dadhré*	दध्राते *dadhrāte*	दध्रिरे *dadhriré*	

हृ *hri*, 'to take,' जहर or जहार *jahāra*, जह्रे *jahre*

(*b*) Preceded by a compound consonant: स्मृ *smṛi*, 'to remember.'

Parasmaipada.			Âtmanepada.		
सस्मर *sasmara* or सस्मार *sasmára*	सस्मरिव *sasmariva*	सस्मरिम *sasmarima*	सस्मरे *sasmare*	सस्मरिवहे *sasmarivahe*	सस्मरिमहे *sasmarimahe*
सस्मर्थ *sasmartha*	सस्मरथुस् *sasmarathus*	सस्मर *sasmara*	सस्मरिषे *sasmarishe*	सस्मराथे *sasmaráthe*	सस्मरिध्वे *sasmaridhve* or सस्मरिढ्वे *sasmariḍhve*
सस्मार *sasmára*	सस्मरतुस् *sasmaratus*	सस्मरुस् *sasmarus*	सस्मरे *sasmare*	सस्मराते *sasmaráte*	सस्मरिरे *sasmarire*

स्तृ *stṛi* 'to spread,' तस्तर or तस्तार *tastára* तस्तरे *tastare*.

5. Of verbs ending in ॠ *ṛī*: कॄ *kṛī* 'to throw.'

चकर *chakara* or चकार *chakára*	चकरिव *chakariva*	चकरिम *chakarima*	चकरे *chakare*	चकरिवहे *chakarivahe*	चकरिमहे *chakarimahe*
चकरिथ *chakaritha*	चकरथुस् *chakarathus*	चकर *chakara*	चकरिषे *chakarishe*	चकराथे *chakaráthe*	चकरिध्वे *chakaridhve* or चकरिढ्वे *chakariḍhve*
चकार *chakára*	चकरतुस् *chakaratus*	चकरुस् *chakarus*	चकरे *chakare*	चकराते *chakaráte*	चकरिरे *chakarire*

6. Of verbs ending in consonants: शुच् *çuch*, 'to grieve.'

शुशोच *çuçoch*	शुशुचिव *çuçuchiva*	शुशुचिम *çuçuchima*	शुशुचे *çuçuche*	शुशुचिवहे *çuçuchivahe*	शुशुचिमहे *çuçuchimahe*
शुशोचिथ *çuçochitha*	शुशुचथुस् *çuçuchathus*	शुशुच *çuçucha*	शुशुचिषे *çuçuchishe*	शुशुचाथे *çuçucháthe*	शुशुचिध्वे *çuçuchidhve*
शुशोच *çuçocha*	शुशुचतुस् *çuçuchatus*	शुशुचुस् *çuçuchus*	शुशुचे *çuçuche*	शुशुचाते *çuçucháte*	शुशुचिरे *çuçuchire*

बुध् *budh*, to know: बुबोध *bubodha*, बुबुधे *bubudhe*.

7. Of verbs changing अ *a* to ए *e*, agreeably to § 114. II. 2: तन् *tan*, to stretch.

Parasmaipada.			Âtmanepada		
ततन or ततान *tatána* *tatâna*	तेनिव *tenivá*	तेनिम *tenimá*	तेने *tené*	तेनिवहे *tenivahe*	तेनिमहे *tenimahe*
तेनिथ[1] *tenitha*	तेनथुस् *tenáthus*	तेन *tená*	तेनिषे *tenishé*	तेनाथे *tenâthe*	तेनिध्वे *tenidhvé*
ततान *tatâna*	तेनतुस् *tenátus*	तेनुस् *tenús*	तेने *tené*	तेनाते *tenâte*	तेनिरे *teniré*

पच् *pach*, 'to cook,' पपच or पपाच *papâcha*, पेचे *peche*.

§ 118 Alphabetical List of Anomalous Forms

आनज् in the Veda is optionally used for आनञ्ज् (reduplicated base of अञ्ज् 'to anoint') in the weak forms (§ 114, II)

आनृछ्, reduplicated base of ऋछ् 'to go,' e g 1 dual Parasmaipada आनृछिव

आनश्, reduplicated base of अश् 'to pervade,' e g. 1 singular Âtmanepada आनशे

आर्, reduplicated base of ऋ 'to go,' e g 1 dual Par. आरिव

आह्, reduplicated form of a lost verb (अह्), which furnishes only some persons of the reduplicated perfect of ब्रू 'to speak,' viz Parasmaipada, singular 2 आत्थ (cf § 102, नह्), 3. आह, dual 2 आहथुस्, 3 आहतुस्, plur 3 आहुस्.

इयज्, reduplicated base of यज् 'to sacrifice,' in strong forms (§ 114, I), i e the first and third persons singular Parasmaipada and optionally in the second, 1st इयज or इयाज (cf ईज् and येज्).

ईज्, reduplicated base of यज्, in weak forms (§ 114, II), i e, the whole Âtmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e g 1st dual Par ईजिव (cf इयज्)

ईध्, reduplicated base of इन्ध् Âtman 'to kindle,' in the Veda, 1st or 3rd sing ईधे

ईय्, reduplicated base of इ 'to go,' in the weak forms (§ 114, II), e g 1st dual Par ईयिव *îy-ivá*, in the singular Par regularly (cf § 111, II, and 114, I 2), e g in the 3rd person इयाय *iyây-a*.

[1] In the Veda also ततन्थ *tatántha*

उवच् reduplicated base of वच् 'to speak' in the singular of the Parasmaipada (cf. ऊच्). 1st उवाच.

उवद् like the preceding, of वद् 'to speak' उवाद (cf. ऊद्).

उवप् like the preceding, of वप् 'to sow' उवाप (cf. ऊप् and वेप्).

उवय् like the preceding, of वे 'to weave', but also regularly ववे, e.g. 1st person उवाय or उवय or ववौ (cf. ऊय् and ऊव्).

उवश् like the preceding, of वश् 'to desire' (cf. ऊश्).

उवस् like the preceding, of वस् I. 1 'to dwell' (cf. ऊष्).

उवह् like the preceding, of वह् 'to bear', remember § 102 (cf. ऊह्).

ऊच् reduplicated base of वच् 'to speak' in the weak forms (§ 114, II.) 1st dual Par. ऊचिव (cf. उवच्).

ऊद् reduplicated base of वद् 'to speak' (cf. उवद्) } in the weak forms
ऊप् reduplicated base of वप् 'to sow' (cf. उवप्) }

ऊय् reduplicated base of वे 'to weave' in the weak forms, but also regularly 1st dual Par. ऊयिव or वविव (cf. उवय् and ऊव्).

ऊर्णुनु reduplicated base of ऊर्णु 'to cover'. In the second person singular Parasmaipada the termination is only इथ and the final उ may optionally be changed to उव् or उ: ऊर्णुनविथ or ऊर्णुनुविथ; in the other forms उ is changed regularly in the first person singular Parasmaipada to उव् or आव्, in the third to आव्, in all the rest to उव्; 1st sing. Par. ऊर्णुनाव, 1st dual ऊर्णुनुविव.

ऊव् reduplicated base of वे 'to weave' in the weak forms (§ 114, II.) 1st dual Par. ऊविव (cf. ऊय् and उवय्).

ऊश् redupl. base of वश् (cf. उवश्) } in the
ऊष् redupl. base of वस् (cf. उवस्) 1st dual Par. ऊषिव } weak
ऊह् redupl. base of वह् (cf. उवह्) } forms

जक्ष् may optionally be used as base of the perfect of अद् 'to eat' in the weak forms (§ 113, II.) 1st dual Par. जक्षिव or regularly आदिव.

चक्र्, reduplicated base of कृ 'to make', has the initial इ of the personal terminations only in the third person plural Ātmanepada, e.g. 1st dual Par. चकृव but चक्रिरे *chakrire*.

चख्न्, reduplicated base of खन् 'to dig,' in the weak forms (§ 114, II), e g चख्निव, 1st dual Par

चस्कार्, reduplicated base of कृ 'to make,' when combined with certain prepositions, after which it becomes स्कृ (*cf.* § 189, Observ 4), e g 3rd sing Par सं चस्कार, 1st dual सं चस्करिव

चिकि (and regularly चिचि), reduplicated base of चि 'to arrange,' 3rd singular Parasmaipada चिकाय or चिचाय

जक्ष्, reduplicated base of घस् 'to eat,' in the weak forms (§ 114, II), 1st dual Par जक्षिव

जगल् or जगार्, reduplicated base of गॄ 'to swallow'

जगृह्, reduplicated base of ग्रह् 'to take,' in the weak forms (§ 114, II), जगृहिव, 1st dual Par

जग्म्, like the preceding of गम् 'to go,' जग्मिव

जघन्, reduplicated base of हन् 'to kill,' in the singular Parasmaipada, e g 3rd person जघान (*cf* जघ्न्)

जघ्न् of हन् 'to kill,' in the weak forms (§ 114, II), e g. 1st dual Parasmaip. जघ्निव (*cf* जघन्)

जजम्भ्, reduplicated base of जम्भ् Âtm 'to gape,' 1st sing जजम्भे

जजागर्, and without reduplication (*cf* § 47), जागर्, redupl base of जागृ 'to wake,' 3rd sing Par. जजागार or जागार, 1st dual जजागरिव or जागरिव

जज्ञ्, reduplicated base of जन् 'to bring forth,' in the weak forms (§ 114, II), जज्ञिव, 1st dual Parasmaipada

जागर्, see जजागर्

जिगि, reduplicated base of जि 'to conquer,' 3rd sing Par जिगाय 1st dual Par जिग्यिव

जिघि of हि 'to go,' जिघाय, जिघ्यिव.

जिज्या of ज्या, 'to become old,' जिज्यौ, जिज्यिव

जिज्यौ of ज्यौ, Âtm 'to restrain,' 1st sing Âtm जिज्ये.

जुगूह् of गुह्, 'to hide,' in the first and third persons singular Parasmaipada, and in the second if इ is retained, 1st and 3rd sing Par जुगूह, 2nd जुगूहिथ or जुगोढ

जुहु of ह्वे, 'to call,' e g 3rd singular Par जुहाव, 1st dual जुहुविव

जेर् of जॄ 'to grow old,' may optionally be used as base of the weak forms (§ 114, II) 1st dual Parasm जजरिव or जेरिव

तत्न् Vedic reduplicated base of तन्, 'to stretch' in the weak forms (§ 114 II) e.g 2nd sing Âtm तत्निषे

ततर्प्, reduplicated base of तृप् 'to satisfy' in the second person singular Parasmaipada, when without इ ततर्प्थ or regularly ततर्प्थ and ततर्पिथ

तस्तम्भ् Vedic reduplicated base of स्तम्भ् 'to stop' in the weak forms (§ 114 II) तस्तम्भतुः, 3rd dual Par

तिष्ठिव्, reduplicated base of ष्ठिव् 'to spit,' also regularly टिष्ठिव्

तिष्ठीव् reduplicated base of ष्ठीव् 'to spit' also regularly टिष्ठीव्

तुष्टु reduplicated base of स्तु 'to praise,' retains स् only in the termination of the third person plural Âtmanepada, e.g 1st dual Par तुष्टुव

तेर् reduplicated base of तॄ 'to cross,' in the weak forms (§ 114, II) तेरिव, 1st dual Par

त्रेप्, reduplicated base of त्रप् 'to be ashamed,' in the same inflexions, त्रेपिव

त्रेस् (?), reduplicated base of त्रस् 'to fear' optionally in the same inflexions, तत्रसिव or त्रेसिव

ददद्, reduplicated base of दद् 'to give' (against § 114 II 2) ददद्दिव

ददंश्, reduplicated base of दंश् 'to bite,' optionally in the weak forms (§ 114, II), ददंशिव or ददशिव

ददृ reduplicated base of दृ 'to burst' optionally in the weak forms (§ 114, II), e.g., ददरिव or दद्रिव

ददर्प्, reduplicated base of दृप् 'to be proud,' optionally in the second person singular Parasmaipada, when without इ ददर्प्थ or दद्रप्थ or ददर्पिथ

ददर्श्, reduplicated base of दृश् 'to see,' in the second person singular Parasmaipada, when without इ दद्रष्ठ (or ददर्शिथ)

दिग्य् reduplicated base of दे Âtm. 'to protect,' 1st sing दिग्ये

दिदीय् reduplicated base of दी Âtm 'to go to ruin,' 1st sing दिदीये

दिद्युत्, reduplicated base of द्युत् Âtm 'to shine,' दिद्युते

दुद्रु, reduplicated base of द्रु 'to run,' retains the इ of the terminations only in the 3rd pers plural Âtm, e g दुद्रुव, but दुद्रुविरे

देभ्, reduplicated base of दम्भ् 'to hurt,' optionally in the weak forms (§ 114, II), देभिव or ददम्भिव

ननश्, reduplicated base of नश् 'to perish,' in the second person singular Parasmaipada when without इ, ननष्ठ (or नेशिथ, § 114, II 2)

पप्त्, reduplicated base of पत् 'to fall,' in the Veda, in the weak forms (§ 114, II), पप्तिम

पस्न्, reduplicated base of पन् Âtm 'to praise,' likewise in the Veda, पस्ने

पप्र्, reduplicated base of पृ 'to fill,' optionally in the weak forms (§ 114, II) e g पपरिव or पप्रिव

पिप्य्, reduplicated base of प्याय् Âtm. 'to be exuberant,' पिप्ये

फेल्, reduplicated base of फल् 'to go,' optionally in the weak forms (§ 114, II), फेलिव or पफलिव

फेल्, reduplicated base of फल् 'to burst,' in the weak forms (§ 114, II), e g फेलिव

बप्स्, reduplicated base of भस् 'to eat,' in the Veda, in the weak forms (§ 114, II)

बभर्ज् optionally instead of बभ्रज्ज् from भ्रज्ज् 'to fry,' e g 2nd sing Par बभर्ज्जिथ or बभ्रज्जिथ, or without इ, बभर्ष्ठ or बभ्रष्ठ (*cf* § 102)

बभूव्, reduplicated base of भू 'to become,' 'to be' It is conjugated as follows

बभूव *babhûva*	बभूविव *babhûviva*	बभूविम *babhûvima*	बभूवे *babhûve*	बभूविवहे *babhûvivahe*	बभूविमहे *babhûvimahe*
बभूविथ *babhûvitha*	बभूवथुस् *babhûvathus*	बभूव *babhûva*	बभूविषे *babhûvishé*	बभूवाथे *babhûvâthe*	बभूविध्वे *babhûvidhvé* or बभूविढ्वे *babhûviḍhvé*
बभूव *babhûva*	बभूवतुस् *babhûvatus*	बभूवुस् *babhûvus*	बभूवे *babhûvé*	बभूवाते *babhûvâte*	बभूविरे *babhûvire*

बभृ, reduplicated base of भृ 'to bear,' retains इ only in the third person plural Âtmanepada, बभृव, but बभ्रिरे.

भेज्, reduplicated base of भज् 'to divide,' in the weak forms (§ 114. II.) भेजिव, भेजुस्.

भेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally 1st sing. भेजे or बभ्राजे.

भ्रेम्, reduplicated base of भ्रम् 'to whirl,' optionally in the weak forms (§ 114. II.) भ्रेमिव or बभ्रमिव.

भ्रेश्, reduplicated base of भ्राश् Âtm. 'to shine,' optionally, भ्रेशे or बभ्राशे.

भ्लेश्, reduplicated base of भ्लाश् Âtm. 'to shine,' optionally.

ममज्ज्, reduplicated base of मज्ज् 'to dive,' in the second person singular Parasmaipada, when without इ, ममङ्क्थ; else ममज्जिथ.

ममा, reduplicated base of मि II. 5. 'to throw,' and मी II. 9. 'to hurt,' in the singular Parasm. ममौ; but 1st dual मिम्यिव.

ममृ, reduplicated base of मृ Âtm. 'to die,' is conjugated in the Parasmaipada, e.g. 1st sing. ममर or ममार, etc.

ममार्ज् see ममृज्.

ममृज्, reduplicated base of मृज् 'to wipe.' In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become मार्ज्, e.g. 1st and 3rd sing. ममार्ज; 3rd plur. ममार्जुस् or ममृजुस्. This verb belongs to those which may optionally reject the initial इ of the termination, except in the third person plural Âtmanepada. The 1st dual Par. for instance may be ममृज्व or ममृजिव or ममार्जिव.

मम्न् in the Veda instead of मेन् (§ 114. II. 2) from मन् 'to think,' मम्नाथे.

येज् in the Veda, optionally in the weak forms (§ 114. II.) of यज् 'to sacrifice,' e.g. 1st sing. Âtm. येजे (cf. इयज्, ईजे).

ररध्, reduplicated base of रध् 'to perish,' before terminations beginning with a vowel, e.g. 1st and 3rd person sing. Parasm. ररन्ध; 2nd person ररन्धिथ; but without इ, ररद्ध.

रेज्, reduplicated base of भ्राज् 'to shine,' in the weak forms (§ 114, II), e g रेजिव or बभ्राजिव

रेध्, reduplicated base of राध्, but only when it means 'to hurt,' in the weak forms (§ 114, II)

लला, reduplicated base of ली 'to adhere,' optionally in the singular Parasmaipada, e g 3rd person लली or लिलाय, but in the Âtm regularly लिल्ये (Sch Pânini VI 1, 51, cf Westergaard, Radices)

ववक्, reduplicated base of वङ्क् 'to be crooked,' in the Veda in the weak forms (§ 114, II), e g. वावक्रे, 3rd plur Âtm. without इ

ववृ, reduplicated base of वृ 'to select,' etc, attaches the terminations without इ, except in the second person Par (but in the Veda also here) and in the third plural Âtm, ववृव, ववरिथ (Ved. ववर्थ) वव्रिरे

वव्न्, instead of ववन्, from वन् 'to honour,' in the weak forms (§ 114, II), in the Veda, e g वव्ने, 1st and 3rd sing of the Âtmanepada

विद् 'to know' If the perfect of this verb is used in the sense of the present (§ 108, p 91), it rejects the reduplication and the initial इ of the terminations, e g 1st and 3rd sing Par वेद, 2nd sing वेत्थ, 1st dual Par विद्व, 1st plur Par विद्म These anomalies are restricted to the Parasmaipada When expressing the perfect it is formed regularly, विवेद, etc

विविच्, reduplicated base of व्यच् 'to surround,' in the weak forms (§ 114, II), विविचिव (cf विव्यच्)

विविध्, reduplicated base of व्यध् 'to beat,' in the weak forms (§ 114, II), cf विव्यध्

विव्यच्, reduplicated base of व्यच् in the sing Par (cf विविच्)

विव्यथ्, reduplicated base of व्यथ्, Âtm. 'to tremble,' 1st sing विव्यथे

विव्यध्, reduplicated base of व्यध्, in the sing Par (cf विविध्)

विव्यय्, reduplicated base of व्ये 'to cover,' in the singular Parasm necessarily, in the other forms optionally, e g. 3rd sing. Parasm विव्याय, 1st dual Par विव्यिव or विव्ययिव

वेप्, reduplicated base of वप्, in the Veda optionally in the weak forms (§ 114, II), e.g. वेपे; cf. उवप्, ऊप्.

वेम्, reduplicated base of वम् 'to vomit,' likewise.

शशस्, reduplicated base of शस् 'to hurt' (against § 114, II, 2), शशसिव.

शश्र्, reduplicated base of शॄ 'to hurt,' optionally in the weak forms (§ 114, II), e.g. शशरिव or शश्रिव.

शुशू, reduplicated base of श्वि 'to swell,' optionally, e.g. 3rd sing. Par. शुशाव or शिश्वाय.

शुश्रु, reduplicated base of श्रु 'to hear,' rejects the initial इ of the terminations, except in the 3rd plur. Âtm., e.g. 1st dual Par. शुश्रुव, but शुश्रुविरे.

श्रेथ्, reduplicated base of श्रथ्, and optionally of श्रन्थ् 'to loosen,' in the weak forms (§ 114, II), e.g. श्रेथिव or शश्रन्थिव.

सश्च् in the Veda instead of सेच् from सच् 'to follow,' e.g. सश्चिरे.

ससञ्ज्, reduplicated base of सञ्ज् 'to stick,' optionally in the weak forms (§ 114, II), e.g. ससञ्जिव or ससजिव.

ससूव्, reduplicated base of सू 'to bring forth,' in the Veda ससूव (cf. सुषूव).

ससृ, reduplicated base of सृ 'to go,' rejects the initial इ of the terminations, except in the 3rd plur. Âtm., e.g. ससृव.

ससर्ज्, reduplicated base of सृज् 'to abandon,' in the second pers. singular Parasm. when without इ, ससर्ष्ठ or ससर्जिथ.

सस्वज्, reduplicated base of स्वञ्ज् Âtm. 'to embrace,' optionally, e.g. सस्वजे or सस्वञ्जे.

सुषुप्, reduplicated base of स्वप् 'to sleep,' in the weak forms (§ 114, II), e.g. सुषुपिव (cf. सुष्वप्).

सुष्वप्, reduplicated base of स्वप् 'to sleep,' in the strong forms (§ 114, I), e.g. 3rd singular Parasm. सुष्वाप.

स्वेन् (?), reduplicated base of स्वन् 'to sound,' optionally in the weak forms (§ 114, II).

स्तेम् (?), reduplicated base of स्तम् 'to be unconfused,' like the preceding.

स्तेम्, reduplicated base of स्तम् 'to sound,' like the preceding, e g स्तेमुस् or सस्तमुस्, 3rd plur Par

स्तेन्, reduplicated base of स्तन् 'to sound,' like the preceding

Observ In the Veda the reduplication is sometimes rejected.

§ 119 The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई *î*, ऊ *û*, ॠ *rî*, a diphthong, or इ *i*, उ *u*, ऋ *ri* followed by a compound consonant All other verbs take the periphrastic form

2 Periphrastic Perfect

§ 120 According to the preceding paragraph the periphrastic perfect is formed

I From primitive verbs 1 consisting of more than one syllable, e g चकास् *chakâs*, 'to shine'

2 Beginning (*a*) with ई *î*, ऊ *û*, ॠ *rî*, or a diphthong, e g ईड् *îd* 'to praise'

(*b*) With इ *i*, उ *u*, ऋ *ri*, followed immediately by more than one consonant, e g इन्ध् *indh* 'to kindle'

II From all the derivative verbs (§§ 39-62, *cf* Pânini, III 1, 35)

§ 121 The periphrastic perfect is formed by affixing आम् *âm* to the verb, e g चकासाम् *chakâs-âm*, ईडाम् *îd-âm*, इन्धाम् *indh-âm*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू *bhû*, 'to become,' or कृ *kri*, 'to make,' which lose their accents

When, according to § 65, the verb ought to be conjugated in the Âtmanepada, the reduplicated perfect of कृ *kri* follows the Âtmanepada, but अस् *as* and भू *bhû* are always conjugated in the Parasmaipada, e g ईड् *îd*, Âtm, 1st sing perfect with कृ *kri*, ईडां चक्रे *îdâm̃ chakre*, with अस् *as*, or भू *bhû*, ईडामास *îdâm âsa*, ईडां बभूव *îdâm̃ babhûva*

§ 122 Before the affix आम् *âm*, the base undergoes the following modifications

1 A final अ *a*, or आ *â*, is rejected, e g from बोधय *bodhaya*,

causal of बुध् *budh* 'to understand' बोधयाम् *bodhayâm*; दरिद्रा *daridrâ* 'to be poor' दरिद्राम् *daridrâm*.

2. A final इ *i* or ई *î*, is changed to अय् *ay*, उ *u* or ऊ *û* to अव् *av* or आव् *âv* or अर् *ar*: to अर् *ar* (guna): e.g. बोभू *bobhû* frequentative of भू *bhû* 'to become' बोभवाम् *bobhavâm*.

3. Penultimate इ *i*, उ *u* or ऋ *ṛi* followed by a simple consonant are changed to ए *e*, ओ *o*, अर् *ar* (guna): e.g. चिनुत् *cinut* 'to choose' चिनताम् ... The last इ *i* of the desiderative ... ing ... remain unchanged e.g. बुबोधिषाम् *bubodhishâm*; also ... of frequentatives followed by a radical consonant.

4. The rule given § 50. 5 applies also here e.g. बेभिद *bebhida* frequentative of भिद् *bhid* 'to split' makes बेभिदाम् *bebhidâm*; ... *nâma* ... *nâma* ...

§ 123. PARADIGM: चकासुयाम् *chhadayâ* ... of छद् *chhad* 'to elude'

चकास्याम् *chhâdayâm*	चकार *cakâra*	चकर्थ or चकृम *cakartha* or *cakrima*	चकार or चकर *cakâra* or *cakara*	चक्र *cakra*
	चकासिष *cakâsisha*	चभूविथ *babhûvitha*	चकर्थ *cakartha*	चक्रषे *cakrishe*
	चकास *cakâsa*	चभूव *babhûva*	चकार *cakâra*	चक्रे *cakre*
	चकासिव *cakâsiva*	बभूविव *babhûviva*	चकृव *cakṛiva*	चकृवहे *cakṛivahe*
छादयाम् *chhâdayâm*	चकासथुः *cakâsathuḥ*	बभूवथुः *babhûvathuḥ*	चक्रथुः *cakrathuḥ*	चक्राथे *cakrâthe*
	चकासतुः *cakâsatuḥ*	बभूवतुः *babhûvatuḥ*	चक्रतुः *cakratuḥ*	चक्राते *cakrâte*
	चकासिम *cakâsima*	बभूविम *babhûvima*	चकृम *cakṛima*	चकृमहे *cakṛimahe*
	चकास *cakâsa*	बभूव *babhûva*	चक्र *cakra*	चकृढ्वे *cakṛiḍhve*
	चकासुः *cakâsuḥ*	बभूवुः *babhûvuḥ*	चक्रुः *cakruḥ*	चक्रिरे *cakrire*

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS.

आयाम् from अय् 'to go' (against § 110).

आसाम् from आस् *âs* 'to sit' (likewise).

ऋतीयाम् from ऋत् 'to blame' (*cf.* § 81), which forms also a reduplicated perfect

ओषाम् from उष् 'to burn' (against § 119, forms also a reduplicated perfect)

कामयाम् from कम् 'to love,' like the preceding

कासाम् from कास् 'to cough' (against § 119)

गोपायाम् from गुप् 'to protect' (*cf* § 81), which forms also a reduplicated perfect

जिह्रयाम् from ह्री 'to be ashamed,' with reduplication (against § 119), forms also a reduplicated perfect.

जुहवाम् from हु 'to sacrifice,' like the preceding

दयाम् from दय् 'to give' (against § 119)

दीध्याम् from दीधी 'to shine' (against § 122, 2).

धूपायाम् from धूप् 'to fumigate' (*cf* § 81), forms also a re-reduplicated perfect

पणायाम् from पण्, and } 'to praise,' like the preceding
पनायाम् from पन् }

बिभयाम् from भी 'to fear,' with reduplication, against § 119, forms also a reduplicated perfect

बिभराम् from भृ 'to bear,' like the preceding

विच्छायाम् from विच्छ् 'to go' (*cf* § 81), forms also a reduplicated perfect

विदाम् from विद् 'to know,' against § 119, forms also a reduplicated perfect

वेव्याम् from वेवी 'to go,' against § 122, 2

SIXTH VERBAL FORM AORIST

§ 125 The aorist has seven forms But most verbs are restricted to one, some admit of two, and very few of three

§ 126 Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् *as*

to be. We shall call the latter compound aorists and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74. 1. It is rejected when the aorist is used with the negative particle मा *mā* or मा स्म *mā sma* in the sense of a prohibitive imperative; in the Veda also in many other instances.

THE THREE SIMPLE AORISTS.

FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 71. 2). Verbs ending in आ *ā* or diphthongs and frequentatives take उस् *us* in the third person plural Parasmaipada, before which final आ *ā* and diphthongs are rejected, e.g. दा *dā* 'to give': अदा + उस् *adā* + *us* = अदुस् *adus*. Before the other terminations final diphthongs are changed to आ *ā*, e.g. धे *dhe* 'to drink': अधे + म *adhe* + *ma* = अधाम *adhāma*. The initial अ *a* of the termination of the first person singular Parasmaipada is dropped after आ *ā*, e.g. अधा *adhā* (instead of अधे *adhe*) + अम् *am* becomes अधाम् *adhām*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda, however, it is used more frequently. The first aorist is conjugated in the Parasmaipada only (but *cf.* § 130). A radical ऋ *ṛi* is changed to अर् *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e.g. वृज् *vṛij* makes in the 2nd and 3rd persons sing. Par. अवर्क् *avark*.

§ 130. Nine verbs ending in न् *n* or म् *m* take this form in the second and third persons singular of the Âtmanepada, before the terminations of which, viz., थास् *thās* and त *ta*, the nasal is rejected, e.g. तन् *tan* 'to stretch,' अतथास् *a-ta-thās*, अतत *a-ta-ta*; गम् *gam* 'to go' अगथास् *a-ga-thās*, अगत *a-ga-ta*.—सन् *san* 'to obtain,' lengthens अ *a* at the same time: असाथास् *a-sā-thās*, असात *a-sā-ta*.

§ 131 PARADIGM दा *dâ*, 'to give'

SINGULAR	DUAL	PLURAL
अदाम् *ádâm*, 'I gave'	अदाव *ádâva*	अदाम *ádâma*
अदास् *ádâs*	अदातम् *ádâtam*	अदात *ádâta*
अदात् *ádât*	अदाताम् *ádâtâm*	अदुस् *ádus*

From स्था *sthâ*, 'to stand,' अस्थाम् *ásthâm*, etc

SECOND FORM OF THE AORIST

§ 132 The augmented verb takes the terminations of the imperfect of the first conjugation, or rather of the sixth conjugational class (§ 80, 3), with which, if the augment is rejected, it agrees also in regard to the accent, *e g* imperfect of तुद् *tud* without augment तुदम् *tud-ám*, तुदस् *tud-ás*, etc , aorist 2 of सिच् *sich*, सिचम् *sich-ám*, सिचस् *sich-ás*, etc (*cf* my 'Kurze Grammatik,' § 256)

The terminations therefore are

Parasmaipada.			Âtmanepada		
अम् *am*	आव *âva*	आम *âma*	ए *e*	आवहि *âvahi*	आमहि *âmahi*
अस् *as*	अतम् *atam*	अत *ata*	अथास् *athâs*	एथाम् *ethâm*	अध्वम् *adhvam*
अत् *at*	अताम् *atâm*	अन् *an*	अत *ata*	एताम् *etâm*	अन्त *anta*

§ 133 The second form of the aorist is used more frequently than the first (*cf* my 'Vollstandige Grammatik,' § 841)

Verbs containing ऋ *ri* change it to अर् *ar* दृश् *driç*, 'to see,' अदर्शम् *á-darç-am* A penultimate nasal is rejected स्कन्द् *skand*, 'to ascend,' अस्कदम् *á-skad-am* (see the list, § 137)

§ 134 PARADIGM सिच् *sich*, 'to sprinkle'

असिचम् *ásicham*	असिचाव *ásichâva*	असिचाम *ásichâma*	असिचे *ásiche*	असिचावहि *ásichâvahi*	असिचामहि *ásichâmahi*
असिचस् *ásichas*	असिचतम् *ásichatam*	असिचत *ásichata*	असिचथास् *ásichathâs*	असिचेथाम् *asichethâm*	असिचध्वम् *ásichadhvam*
असिचत् *ásichat*	असिचताम् *ásichatâm*	असिचन् *ásichan*	असिचत *ásichata*	असिचेताम् *ásichetâm*	असिचन्त *ásichanta*

From लिप् *lip*, 'to anoint,' अलिपम् *álipam*, etc

causal and tenth conj cl. of लोक् *lok*, 'to see,' *cf* my 'Vollstandige Grammatik,' § 844

III If the verb contains अर् *ar*, आर् *âr*, ईर् *îr*, or अल् *al*, being modifications of ऋ *ri*, ॠ *rî*, or ऌ *lṛi*, these letters either are left unchanged, or अर् *ar*, आर् *âr*, and ईर् *îr* are changed to ऋ *ri*, अल् *al* to ऌ *lṛi*, *e g* वर्तय *vart-aya*, causal of वृत् *vrit*, 'to be occupied,' may form its aorist either from वर्त् *vart* or वृत् *vrit*, मार्जय *mârjaya*, causal of मृज् *mrij* (§ 60), either from मार्ज् *mârj* or मृज् *mrij*, कीर्तय *kîrt-aya*, tenth conj cl of कृत् *krît* (§ 61), either from कीर्त् *kîrt* or कृत् *krit*, कल्पय *kalpaya*, causal of कृप् *klip*, 'to prosper,' either from कल्प् *kalp* or कृप् *klip*

IV The verb modified according to the rules I II III is the base of the reduplication The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *â*, ई *î*, ऊ *û*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (*cf* II and § 46), *e g* from तक्षय *takshaya*, अततक्षम् *a-ta-taksh-am*, वर्तय *vartaya*, अववर्तम् *a-va-vart-am* (*cf* III), भिक्षय *bhikshaya*, causal of भिक्ष् *bhiksh*, 'to beg,' अबिभिक्षम् *a-bi-bhiksh-am*, मालय *mâlaya*, अममालम् *a-ma-mâl-am*, टीकय *ṭîkaya*, अटिटीकम् *a-ṭi-ṭîk-am*, नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*, लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of ऋ *ri* and ऌ *lṛi*

1 A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *î* when the verb begins with a single consonant, *e g* क्रामय *kramaya*, causal of क्रम् *kram*, 'to go,' अचिक्रमम् *a-chi-kram-am*, पाठय *pâṭhaya*, causal of पठ् *paṭh*, अपीपठम् *a-pî-paṭh-am*, दापय *dâpaya*, causal of दा *dâ*, अदीदपम् *a-dî-dap-am* (*cf* II)

Exceptions (*a*) The exception 1 to the rule given in § 54, applies also here, *e g* च्यावय *chyâvaya*, causal of च्यु *chyu*, makes

अचुच्यवम् *a-chu-chyav-am*, or अचिच्यवम् *a-chi-chyav-am*; other examples see under 2

(*b*) For some sporadic exception *cf* my Vollstandige Grammatik §§ 844 208 209 'Kurze Grammatik' §§ 267 70 *e.g* सभाजय *sabhajaya*, 'to honour,' असभाजम् *a sa sabhaj-am*

2. Medial इ *i* and उ *u* when followed by a single consonant are represented in the reduplicated syllable by इ *i* and उ *u* when the verb begins with a compound consonant by ई *ī* and ऊ *ū* when the verb begins with a single consonant *e.g* क्षेपय *kshepaya* causal of क्षिप् *kship*, to throw' अचिक्षिपम् *a-chi kship-am*; क्रोधय *krodhaya* causal of क्रुध् *krudh* to be angry अचुक्रुधम् *a-chu-krudh-am*; but भेदय *bhedaya* causal of भिद् *bhid* to split अबीभिदम् *a-bī-bhid-am*; बोधय *bodhaya* causal of बुध् *budh* अबूबुधम् *a bū budh-am*

This rule applies also to उ *u* when it represents an अ *a* which is followed by व् *v* according to Exc. *a* from 1 *e.g* (*cf* § 54 1) from द्रावय *dravaya* अदुद्रवम् *a-du-drav-am* (or अदिद्रवम् *a-di drav-am*); from नावय *navaya* अनूनवम् *a nū nav-am*

There are some exceptions to this rule, *e.g* from कुमारय *kumaraya* denominative of कुमार *kumara* a youth' अचुकुमारम् *a-chu ku-mar-am*; *cf* my Vollstandige Grammatik §§ 844 208 209

3 ऋ *ṛi* and ऌ *ḷi* if preceded or followed by a compound consonant, are represented in the reduplicated syllable by इ *i*, else by ई *ī*, *e.g* स्पर्शय *sparçaya* causal of स्पृश् *spṛiç* to touch, when forming its aorist from स्पृश् *spṛiç* (*cf* III) makes अपिस्पृशम् *a pi spṛiç-am* तृम्पय *tṛimpaya*, causal of तृम्प् *tṛimp* to satisfy' अतितृम्पम् *a-ti-tṛimp-am* but वर्तय *vartaya* when forming its aorist from वृत् *vṛit* (III) makes अवीवृतम् *a vī vṛit-am*; मार्जय *marjaya* causal of मृज् *mṛij* अमीमृजम् *a mī-mṛij-am*; कीर्तय *kīrtaya* tenth conj class of कृत् *kṛit* अचीकृतम् *a-chī kṛit-am*; कल्पय *kalpaya* अचीक्लृपम् *a-chī-kḷip-am*

V Verbs beginning with a vowel or diphthong are reduplicated according to § 54 II, and augmented agreeably to § 74 1

e g (*cf* § 54, II) from आशय *āçaya*, reduplicated base अशिश् *a-çiç*, with augment and termination आशिशम् *ā-çiç-am*, अभय *abhaya*, आबिभम् *ā-bibh-am*, अर्चय *archaya*, आर्चिचम् *ār-chich-am*, इन्धय *indhaya*, ऐन्दिधम् *ain-didh-am*

§ 137 ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES IN THE THREE SIMPLE FORMS OF THE AORIST

अघम्, etc, 2nd form, from घस्, 'to eat,' with syncope for अघसम्

अख्यम्, etc, 2nd form, from ख्या, 'to speak,' by rejecting the final of the verb

अग्लुचम्, etc, 2nd form, from ग्लुञ्च्, 'to go'

अचकथम्, or regularly अचीकथम्, etc, 3rd form, from कथ्, 10th conj cl, 'to tell'

अचचहम्, or regularly अचीचहम्, etc, 3rd form, from चह्, 10th conj cl, 'to deceive'

अचचेष्टम्, or regularly अचिचेष्टम्, etc, 3rd form, from चेष्ट्, 'to struggle.'

अचुर्दम्, 2nd form (?), *cf* अचुदम्

अजगणम्, or regularly अजीगणम्, 3rd form, from गण्, 10th conj cl., 'to number'

अजिघ्रिपम्, 3rd form, from घ्रापय, causal of घ्रा, 'to smell'

अजीहिपम्, Vedic 3rd form, from हापय, causal of हा, 'to leave'

अजुहावम् or अजूहवम्, 3rd form, from ह्वायय, causal of ह्वे, 'to call' (formed as if the causal was *हावय from हु for ह्वे)

अजूह्वरम्, Vedic 3rd form, from ह्वारय, causal of ह्वृ, 'to be crooked'

अतत्वरम्, 3rd form, from त्वरय, causal of त्वर्, 'to hasten'

अतस्तरम्, 3rd form, from स्तारय, causal of स्तृ, 'to spread' (अतिस्तरम्, which would be the regular form, is derived from स्तॄ, which is identical with स्तॄ)

अतिष्ठिपम्, 3rd form, from स्थापय, causal of स्था, 'to stand.'

अददरम्, 3rd form, from दारय, causal of दृ, 'to burst'

अदिद्युतम्, 3rd form, from द्योतय, causal of द्युत्, 'to shine'

अध्वसम् 2nd form from ध्वंस् 'to fall'

अनेशम् 3rd form from नश् 'to perish' (with syncope for *अननशम्, cf. § 114 II 2)

अपप्तम् 3rd form from पत् 'to fall' (with syncope for अपपतम्)

अपप्रथम्, 3rd form from प्रथ् 'to spread'

अपस्पशम् 3rd form, from स्पश् 'to take'

अपीप्यम् 3rd form, from पायय causal of पा 'to drink' (§ 60); with syncope for अपीपयम् (which appears actually in the Veda)

अबुदम्, 2nd form, from बुन्द् (? or बुन्द् = बुध्).

अबुधम् see अबुदम्

अभूवम्, 1st form from भू 'to become' which is changed to भूव् in the first person singular and in the third person plural Par (cf § 118, p 106); the other inflexions are regular 2nd sing अभूः etc

अभ्रशम्, 2nd form from भ्रंश् 'to fall'

अभ्रसम्, 2nd form from भ्रंस् 'to fall.'

अवोचम्, 3rd form (for *अववचम् = अवउचम् = अवोचम्) from वच् 'to speak.

अशिषम्, 2nd form from शास् 'to instruct' (cf § 108 and the accentuation when without augment, शिषम्)

अशूशवम्, or regularly अशिश्वयम् 3rd form from श्वायय, causal of श्वि, 'to swell,' 'to go'

अश्वमम्, 2nd form, from श्वम् 'to be careless.

अश्वम्, 2nd form, from श्वि, 'to swell.

असस्मरम्, 3rd form, from स्मारय causal of स्मृ 'to recollect.

असिष्वपम्, Vedic } असूषुपम्, common } 3rd form from स्वापय, causal of स्वप् 'to sleep'

अस्कदम्, 2nd form from स्कन्द्, 'to ascend.

अस्तभम्, 2nd form, from स्तम्भ् 'to stop'

अस्यदम्, 2nd form from स्यन्द्, 'to ooze,' only in the Parasm

अस्तमम् 2nd form from स्तम् 'to be careless.'

अस्रशम् 2nd form, from स्रंश्, } अस्रसम् 2nd form, from स्रंस्, } 'to fall'

अस्रभम् 2nd form from स्रम्भ् 'to trust'

अह्वम्, 2nd form, from ह्वे, ‘to call’

आन्दधम्, 3rd form, from अन्धय, 10th conj cl of अन्ध्, ‘to be blind’

आस्थम्, 2nd (? or third, for primitive *á-sas-am*) form, from अस्, ‘to throw’

औननम्, 3rd form, from ऊनय, 10th conj cl of ऊन्, ‘to diminish’

और्णुनवम्, 3rd form, from ऊर्णावय, causal of ऊर्णु, ‘to cover’

THE FOUR COMPOUND AORISTS

§ 138 The imperfect and the two aorists of अस् *as*, by which the four last aorists are formed (§ 126), reject their initial आ *á* (*cf* § 139 sqq).

FOURTH AND FIFTH FORMS OF THE AORIST

§ 139 In both forms the augmented verb is compounded with the inflexions of the imperfect of अस् *as* (§ 108, p 84), which reject their initial आ *á*, viz, सम् *sam*, सीस् *sís*, etc, the third person plural substitutes सुस् *sus* for सन् *san* In the fourth aorist these forms are attached immediately to the base, in the fifth form इ *i* is inserted before them When इ *i* is inserted the initial स् *s* of the terminations becomes ष् *sh*, after which त् *t* and थ् *th* are changed to ट् *t* and ठ् *th* (§ 17) In the second and third persons singular of the Parasmaipada the initial स् *s* is rejected after the inserted इ *i*, and the latter combines with the ई *í* of the termination to ई *í*, *इसीस् *isís* = ईस् *ís*, *इसीत् *isít* = ईत् *ít* The terminations therefore are

Parasmaipada

In the fourth form			In the fifth form		
सम् *sam*	स्व *sva*	स्म *sma*	इषम् *isham*	इष्व *ishva*	इष्म *ishma*
सीस् *sís*	स्तम् *stam*	स्त *sta*	ईस् *ís*	इष्टम् *ishtam*	इष्ट *ishta*
सीत् *sít*	स्ताम् *stám*	सुस् *sus*	ईत् *ít*	इष्टाम् *ishtám*	इषुस् *ishus*

Âtmanepada.

In the fourth form

सि *si*	स्वहि *svahi*	स्महि *smahi*
स्थास् *sthâs*	साथाम् *sâthâm*	ध्वम् *dhvam* (ढ्वम् *ḍhvam*, see Obs. 3)
स्त *sta*	साताम् *sâtâm*	सत *sata*

In the fifth form

इषि *ishi*	इष्वहि *ishvahi*	इष्महि *ishmahi*
इष्ठास् *ishṭhâs*	इषाथाम् *ishâthâm*	इध्वम् *idhvam* (इढ्वम् *iḍhvam*, see Obs. 3)
इष्ट *ishṭa*	इषाताम् *ishâtâm*	इषत *ishata*

Obs. 1. ग्रह् *grah*, 'to take,' in erts before all terminations and the verbs ending in ॠ *ṝ* may insert in the Âtmanepada ई *î* instead of इ *i*, *e.g.* 1st sing. Âtm. अग्रहीषम् *agrah îsham* Âtm. अग्रहीषि *agrah îshi* and from स्तॄ *stṝ*, 'to spread,' 1st sing. Âtm. अस्तरिषि *astar ishi* or अस्तरीषि *astar îshi*.

Obs. 2. In the fourth form the terminations beginning with स् *s*, स्त् *st*, or स्थ् *sth* undergo the changes prescribed in § 17, *e.g.* अकार् *akâr* + स्तम् *stam* becomes अकार्ष्टम् *akâr-shṭam*, from कृ *kṛi*, 'to make.'

Obs. 3. The termination of the second pers. plur. Âtman. of the fourth aorist ध्वम् *dhvam*, if preceded by ड् *ḍ*, or any vowel or diphthong except अ *a* or आ *â*, is changed to ढ्वम् *ḍhvam*, *e.g.* अकृ *akṛi* + ध्वम् *dhvam* makes अकृढ्वम् *akṛi-ḍhvam*. In the fifth aorist the termination इध्वम् *idhvam* or, according to Obs. 1, ईध्वम् *îdhvam*, if preceded by य् *y*, व् *v*, र् *r*, ल् *l* or ह् *h* (*cf.* § 116, II.) optionally becomes इढ्वम् *iḍhvam* or ईढ्वम् *îḍhvam*, *e.g.* अलविध्वम् *alavidhvam* or अलविढ्वम् *alaviḍhvam*, from लू *lû*, 'to cut.'

§ 140. Verbs ending in इ *i*, ई *î*, उ *u* and ॠ *ṝ* generally take the fourth aorist; also some with final consonants, enumerated in my 'Kurze Grammatik,' § 283. Those ending in आ *â*, ए *e*, ऐ *ai* and ओ *o* take it in the Âtmanepada, optionally (viz., the fourth or the fifth form) also those which end in ॠ *ṝ*.

All the other verbs, especially those ending in ऊ *ú*, ॠ *rí*, or consonants, generally use the fifth form

But there are many exceptions on either side, thus the verbs with final ॠ *ri*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *í* are changed to ऐ *ai*, उ *u* to औ *au*, ऋ *ri* to आर् *âr*,[1] e g पच् *pach*, 'to cook,' अपाक्षम् *a-pâk-sham* (cf § 145 and § 17), क्षिप् *kship* अक्षैप्सम् *a-kshaip-sam*, नी *ní* अनैषम् *a-nai-sham* (§ 17), तुद् *tud* अतौत्सम् *a-taut-sam*, कृ *kri* अकार्षम् *a-kâr-sham* (§ 17)

In the Âtmanepada of the fourth form final इ *i* and ई *í* are changed to ए *e*, उ *u* to ओ *o*, ॠ *rí* to ईर् *ír*, and, when preceded by labials or व् *v*, to ऊर् *úr*, final ए *e*, ऐ *ai*, and ओ *o* to आ *â*, e g नी *ní* अनेषि *a-ne-shi* (§ 17), स्तॄ *strí* अस्तीर्षि *a-stír-shi*, त्रै *trai*, 'to protect,' अत्रासि *a-trâ-si*

In the Parasmaipada of the fifth form final उ *u* and ऊ *ú* of the base become आव् *âv*, final ॠ *rí* becomes आर् *âr*, e g क्षु *kshu*, 'to sneeze' (an exception from § 140), अक्षाविषम् *a-kshâv-isham*, लू *lú*, 'to cut,' अलाविषम् *a-lâv-isham*, कॄ *krí*, 'to throw,' अकारिषम् *a-kâr-isham* An अ *a* followed by a single radical consonant must be lengthened in some instances, sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e g ज्वल् *jval*, 'to blaze,' अज्वालिषम् *a-jvâl-isham*, कण् *kan*, 'to sound,' अकाणिषम् *a-kân-isham*, or अकणिषम् *a-kan-isham*, and स्यम् *syam*, 'to sound,' अस्यमिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *í* become अय् *ay*, final उ *u* and ऊ *ú* become अव् *av*, and final ऋ *ri* and ॠ *rí* become अर् *ar*, e g डी *dí*, 'to fly,' अडयिषि *a-day-ishi*, लू *lú*, अलविषि *a-lav-ishi*, कॄ *krí*, अकरिषि *a-kar-ishi*

[1] *Vriddhi*, p 38, n

In the Parasmaipada and Âtmanepada of the fifth form इ *i* उ *u*, and ऋ *ṛi* followed by a single radical consonant are changed इ *i* to ए *e*, उ *u* to ओ *o* and ऋ *ṛi* to अर् *ar* (Guna), e.g. बुध् *budh* 'to understand' अबोधिषम् *a-bodh isham* अबोधिषि *a-bodh ishi* A final अ *a* is rejected e.g. लोलूय *loluya* second frequentative of लू *lû*, अलोलूयिषि *a loluy ishi*

The rules laid down in § 56, 1 2, 3, apply also here, e.g. from बेभिद्य *bebhidya* अबेभिदिषि *a-bebhid-ishi*

Exc There are many exceptions from the rules given in this paragraph Particularly in a cla s of verbs enumerated in my Kurze Gramm (§ 117 Exc. 1, *l* *cf* § 270) which belong to the sixth conjug class and contain a medial or final *u* thi vowel is only changed if final and long; then it becomes *ur*, e.g. कुच् *kuch*, 'to contract' forms अकुचिषम् *a-kuch isham* गु *gu*, 'to void exc ment' अगुषम् *a gu-sham* but गू *gû* अगुरिषम् *a gur-isham* Others will be given in the li t § 148 The inserted इ *i* of the desideratives and the radical vowel of the derivative verbs ending originally in य *ya* which mu t or may be rejected (§ 56 1 2, 3) are left unchanged, e.g. बुबोधिष *bubodhisha* अबुबोधिषिषम् *a bubodhish-isham* बेभिद्य *bebhidya* second frequentative of भिद् *bhid*, अबेभिदिषि *a-bebhid-ishi*

§ 142. Paradigm of the Fourth Form: नी *nî* 'to lead.

Parasmaipada.			Âtmanepada.		
अनैषम्	अनैष्व	अनैष्म	अनेषि	अनेष्वहि	अनेष्महि
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
अनैषीस्	अनैष्टम्	अनैष्ट	अनेष्ठास्	अनेषाथाम्	अनेढ्वम्
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
अनैषीत्	अनैष्टाम्	अनैषुस्	अनेष्ट	अनेषाताम्	अनेषत
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

From जि *ji*, 'to overpower, अजैषम् *ajaisham* अजेषि *ajeshi*

§ 143 Paradigms of the Fifth Form: लू *lû* to cut, बुध् *budh* 'to understand.

Parasmaipada			Âtmanepada		
अलाविषम् *dlâvisham*	अलाविष्व *dlâvishva*	अलाविष्म *dlâvishma*	अलविषि *dlavishi*	अलविष्वहि *alavishvahi*	अलविष्महि *dlavishmahi*
अलावीस् *dlâvîs*	अलाविष्टम् *dlâvishṭam*	अलाविष्ट *dlâvishṭa*	अलविष्ठास् *alavishṭhâs*	अलविषाथाम् *dlavishâthâm*	अलविध्वम् *dlavidhvam* or अलविढ्वम् *dlavidhvam*
अलावीत् *dlâvît*	अलाविष्टाम् *dlâvishṭâm*	अलाविषुस् *dlâvishus*	अलविष्ट *alavishṭa*	अलविषाताम् *dlavishâtâm*	अलविषत *dlavishata*

अबोधिषम् *dbodhisham*	अबोधिष्व *dbodhishva*	अबोधिष्म *abodhishma*	अबोधिषि *dbodhishi*	अबोधिष्वहि *abodhishvahi*	अबोधिष्महि *dbodhishmahi*
अबोधीस् *dbodhîs*	अबोधिष्टम् *dbodhishṭam*	अबोधिष्ट *dbodhishṭa*	अबोधिष्ठास् *dbodhishṭhâs*	अबोधिषाथाम् *dbodhishâthâm*	अबोधिध्वम् *dbodhidhvam*
अबोधीत् *dbodhît*	अबोधिष्टाम् *dbodhishṭâm*	अबोधिषुस *dbodhishus*	अबोधिष्ट *dbodhishṭa*	अबोधिषाताम् *dbodhishâtâm*	अबोधिषत *dbodhishata*

From वद् *vad*, 'to speak,' अवादिषम् *avâdisham*, अवदिषि *avadishi*, etc

§ 144 The terminations of the fourth form beginning with स्त् *st* or स्थ् *sth*, when preceded by a short vowel or a consonant, except a nasal or र् *r*, reject their स् *s*, e g अकृ + स्थास् *akri* + *sthâs*, 2nd sing Âtm of कृ *kri*, becomes अकृथास् *akrithâs*, अक्षैप् + स्ताम् *akshaip* + *stam*, 3rd dual Parasm of क्षिप् *kship*, अक्षैप्तम् *akshaiptam*

§ 145 The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102, *e g* according to § 96, 1 and 3, साध् *sâdh* makes in the first person singular Parasm असात्सम् *asât-sam*, according to §§ 144 and 96, 3 in the third pers dual असाद्धाम् *asâd-dhâm*, according to § 96, 4, बुध् *budh*, in the first person singular Âtm अभुत्सि *abhut-si*, in the second pers plural अभुद्ध्वम् *abhud-dhvam*, according to § 97, 1, पच् *pach*, in the first pers singular Parasm अपाक्षम् *apâk-sham*, दह् *dah*, अधाक्षम् *adhâk-sham*, according to § 97, 2, मन् *man*, in the first pers singular Âtm अमंसि *amam̃-si*, according to

§ 98, 1, त्यज् *tyaj*, in the second pers. dual Parasm. (*cf.* § 144) अत्याक्तम् *atyāk-tam*; according to § 98, 2, प्रछ् *prachh*, अप्राष्टम् *aprāsh-ṭam*; according to § 98, 3, माह् *māh* 'to measure,' in the second pers. dual अमाढम् *amāḍham* (§ 144), but according to the exception, दह् *dah* अदाग्धम् *adāgdham*; according to § 99, 1, पच् *pach*, in the second pers. plural Âtm. अपग्ध्वम् *apag-dhvam*; according to § 99, 2, प्रछ् *prachh* अप्रड्ढ्वम् *apraḍ-ḍhvam*; according to § 99, 3, माह् *māh* अमाढ्वम् *amāḍhvam*; दह् *dah* अधग्ध्वम् *adhag-dhvam*; according to § 102, नह् *nah*, in the first person singular Parasm. अनात्सम् *anāt-sam*, in the second person dual अनाद्धम् *anād-dham*, in the second pers. sing. Âtm. अनद्धाः *anad-dhāḥ*; वह् *vah*, in the second pers. dual Par. अवोढम् *avoḍham*, in the singular Âtm. अवोढाः *avoḍhāḥ*, but in the first pers. sing. Par. अवाक्षम् *avāk-sham*, Âtm. अवक्षि *avak-shi*. — A final स् *s* before स् *s* and त् *t* is changed to त् *t*, before ध् *dh* to द् *d*, *e.g.* वस् *vas* 'to dwell,' 1st sing. Par. अवात्सम् *avāt-sam*, 2nd dual अवात्तम् *avāt-tam* (*cf.* § 144), 2nd plur. Âtm. अवद्ध्वम् *avad-dhvam*.

SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of अस् *as*, which, according to § 136, V., and § 17, would be आसिषम् *āsisham*. The initial आ *ā* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons, it is inflected after the analogy of the imperfect of अस् *as* (*cf.* my 'Kurze Grammatik,' §§ 287 and 270, Obs.).

This form is restricted to the Parasmaipada and to verbs ending in आ *ā*, ए *e*, ऐ *ai*, ओ *o* and some others.

Final diphthongs of the base are changed to आ *ā*, and a final म् *m* becomes Anusvâra ं, *e.g.* दै *dai* 'to purify,' अदासिषम् *adā-sisham*; यम् *yam* 'to restrain,' अयंसिषम् *ayaṁ-sisham*.

The terminations are·

सिषम् *sisham*	सिष्व *sishva*	सिष्म *sishma*
सीस् *sîs*	सिष्टम् *sishtam*	सिष्ट *sishta*
सीत् *sît*	सिष्टाम् *sishṭâm*	सिषुस् *sishus*

PARADIGM या *yâ*, 'to go'

अयासिषम् *áyâsisham*	अयासिष्व *áyâsishva*	अयासिष्म *ayâsishma*
अयासीस् *ayâsîs*	अयासिष्टम् *ayâsishtam*	अयासिष्ट *áyâsishṭa*
अयासीत् *áyâsît*	अयासिष्टाम् *áyâsishṭâm*	अयासिषुस् *áyâsishus*

From ज्ञा *jñâ*, 'to know,' अज्ञासिषम् *ajñâsisham*, etc

SEVENTH FORM OF THE AORIST

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, *e g* आसम् *âsam*, आसस् *âsas*, etc. (*cf.* § 132), the initial आ *â* of which is rejected in accordance with § 138 The conjugation of (आ)सम् (*â*)*sam* has some irregularities, for which *cf* my 'Kurze Grammatik,' § 289

This form is only used by some verbs ending in श् *ç*, ष् *sh*, and ह् *h*, which are changed before the initial स् *s* to क् *k* (*cf* § 97, 1), after which the स् *s* in its turn becomes ष् *sh* (§ 17), *e g* दिश् *diç*, 'to show,' अदिक्षम् *adik-sham*

If a verb ending in ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to the corresponding aspirate (*cf* § 97, 1), *e g* गुह् *guh*, अघुक्षम् *aghuk-sham*

The terminations are

Parasmaipada			Âtmanepada		
सम् *sam*	साव *sâva*	साम *sâma*	सि *si*	सावहि *sâvahi*	सामहि *sâmahi*
सस् *sas*	सतम् *satam*	सत *sata*	सथास् *sathâs*	साथाम् *sâthâm*	सध्वम् *sadhvam*
सत् *sat*	सताम् *satâm*	सन् *san*	सत *sata*	साताम् *sâtâm*	सन्त *santa*

PARADIGM: दिश् *diç*, 'to show

अदिक्षम्	अदिक्षाव	अदिक्षाम	अदिक्षि	अदिक्षावहि	अदिक्षामहि
adiksham	*adikshâva*	*adikshâma*	*adikshi*	*adikshâvahi*	*adikshâmahi*
अदिक्षः	अदिक्षतम्	अदिक्षत	अदिक्षथाः	अदिक्षाथाम्	अदिक्षध्वम्
adikshas	*adikshatam*	*adikshata*	*adikshathâs*	*adikshâthâm*	*adikshadhvam*
अदिक्षत्	अदिक्षताम्	अदिक्षन्	अदिक्षत	अदिक्षाताम्	अदिक्षन्त
adikshat	*adikshatâm*	*adikshan*	*adikshata*	*adikshâtâm*	*adikshanta.*

From दुह् *duh*, 'to milk, अधुक्षम् *adhuksham*, अधुक्षि *adhukshi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN THE FOUR COMPOUND FORMS OF THE AORIST

अकुविषि, 1st sing Âtm., etc., 5th form, from कू 'to cry' (against § 141)

अकुषि, 1st sing Âtm., 4th form from कु, to cry' (against § 141)

अक्राक्षम् 1st sing Par, etc., अक्राष्टम् 2nd dual, etc. (also regularly अकार्क्षम् अकार्ष्टम्) 4th form, from कृष् 'to draw' which optionally changes अर् to र

अगसि, 1st sing Âtm., अगथाः, 2nd sing., etc., 4th form, from गम् to go, (also regularly अगंसि अगंस्थाः, etc.)

(अधि) अगीषि, 1st sing Âtm., etc., 4th form from गा, 'to go but only when the verb is combined with the preposition अधि and signifies 'to read.

अगुविषम् 1st sing Par., 5th form, from गू } to void excrement.
अगुषम् 1st sing Par., 4th form, from गु }

अगूढ *cf* the following

अगूहिषम् etc., 5th form, from गुह्, to cover This verb also takes the seventh form अघुक्षम् etc., and in the second and third pers. sing., the first pers. dual, and the second pers plural Âtmanepada also the first form, अगूढाः अगूढ अगुह्वहि अगूढ्वम् or अघुक्षथाः अघुक्षत etc.

अग्रहीषम्, etc. 5th form from ग्रह् to take (*cf* § 139 Obs. 1)

अचायिषम् etc., 6th form from चाय् 'to worship'

अजागरिषम् 5th form from जागृ 'to wake.'

अदरिद्रिषम् 5th form, from दरिद्रा to be in distress.

अदासि, 4th form Âtm, from दो, 'to go to ruin'

अदिषि, 1st sing Âtm, etc, 4th form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the Âtmanepada

अदिह्वहि, 1st dual Âtm, from दिह्, 'to smear' This verb takes generally the 7th form, अधिक्षम्, etc, but, like गुह् (*cf* अगूहिषम्), in the second and third persons sing, the first pers dual, and the second pers plural of the Âtmanepada also the first form, अदिग्धास्, अदिग्ध, अदिह्वहि, अधिग्ध्वम् or अधिक्षथास्, etc

अदीधिषि, 1st sing Âtm, 5th form, from दीधी, 'to shine'

अदुह्वहि, 1st dual Âtm, from दुह्, to milk' This verb, like दिह्, takes generally the 7th form, अधुक्षम्, etc, and in the 2nd and 3rd sing, 1st dual, and 2nd plur Âtm also the first form, अदुग्धास् or अधुक्षथास्, etc

अद्राक्षम्, 1st sing Par, 4th form, from दृश्, 'to see,' which makes रा instead of अर्

अधिषि, 1st sing Âtm, etc, 4th form, from धा, 'to hold,' and धे 'to drink,' which change their finals to इ in the Âtmanepada

अधुविषम्, etc, and regularly अधाविषम्, etc, 5th form, from धू, 'to shake'

अध्रुषम्, and regularly अध्रौषम्, 4th form, from ध्रु, 'to stand firm'

अनङ्क्षि, etc, अनष्टास्, etc, 4th form Âtm, from नश्, 'to perish,' which inserts a nasal before its last radical

अनुविषम् and regularly अनाविषम्, 5th form, from नू and नु, 'to praise'

अपादि, 3rd sing Âtm (properly 3rd sing of the passive voice, § 166), from पद्, 'to go,' the 1st and 2nd sing, 1st dual, etc, are regular, अपत्सि, 4th form, etc

अप्यासिषम्, 6th form Parasm, अप्यासि, 4th form Âtm, from प्याय्, 'to be exuberant'

अबोधि, like अपादि, 3rd sing Âtm (properly of the passive voice), from बुध्, I 4, 'to awake,' 1st and 2nd sing, 1st dual, etc, are regular, अभुत्सि, etc

अभार्क्षम् etc., अभार्ष्म etc., or regularly अभ्राक्षम्, अभ्राष्म; अभर्क्षि, or regularly अभ्रक्षि etc., 4th form, from भ्रस्ज् 'to fry' which may optionally change र and रा to भर् and भार्.

अमाङ्क्षम् etc., अमाङ्क्ष्म, etc., 4th form, from मस्ज् 'to dive,' which rejects the second स् and inserts a nasal after the radical vowel.

अमार्जिषम् 5th form, from मृज् to wipe.

अमासिषम् 6th form Parasm., and अमासि 4th form Âtm., from मि 'to throw' or मी 'to hurt.

अम्राक्षम् etc., अम्राष्म or regularly अमार्क्षम्, अमार्ष्म 4th form from मृश्, 'to touch,' which may change मार् to म्रा.

अलासिषम् 6th form Par., and अलासि 4th form Âtm., or regularly अलैषम्, अलेषि 4th form, from ली 'to adhere (Sch. Pâṇini, VI 1, 51 cf Westergaard, Radices)

अलिक्षत, from लिह् 'to lick.' This verb like दुह्, takes the 7th form, अलिक्षम्, etc., and in 2nd and 3rd sing., 1st dual, and 2nd plur Âtm. also the first form, *e.g.* अलीढास् or अलिक्षथास्, etc.

अवरीषि or अवरिषि etc. 5th form Âtm., from वृ to select.

अविजिषम्, 5th form from विज् to tremble

अवेविषि 5th form Âtm., from वेवी to go

अश्वयिषम् 5th form from श्वि, 'to swell.

अस्थिषि 4th form Âtm., from स्था to stand, which changes its final to इ in the Âtmanepada.

अस्प्राक्षम्, etc., or regularly अस्पार्क्षम् etc., 4th form, from स्पृश् to touch, which may change पार् to प्रा

अस्फायिषम् 6th form Par., from स्फाय् to swell.

अस्राक्षम्, 4th form, from सृज् to abandon, which changes सार् to स्रा

अहसि अहथास्, etc., 4th form Âtm., from हन् to kill, which rejects its final.

और्णुविषम् or regularly और्णाविषम्, 5th form Parasmaipada, और्णुविषि or regularly और्णविषि 5th form Âtm., from ऊर्णु to cover

THE FOUR LAST VERBAL FORMS

§ 149 The seventh verbal form is the *first* or *periphrastic future*

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in तृ *tri* and implying agency (Nomen agentis) The nominative of the singular ends in ता *tâ*, the nominative of the dual in तारौ *târau*, and the nominative of the plural in तारस् *târas* (*cf* § 233)

In the first and second persons singular, dual, and plural ता *tâ* is compounded with the corresponding persons of the present of the verb अस् *as*, 'to be' (*cf* 108, p. 83)

The terminations therefore are

Parasmaipada			Âtmanepada		
तास्मि	तास्वस्	तास्मस्	ताहे	तास्वहे	तास्महे
tấsmi	*tấsvas*	*tấsmas*	*tấhe*	*tấsvahe*	*tấsmahe*
तासि	तास्थस्	तास्थ	तासे	तासाथे	ताध्वे
tấsi	*tấsthas*	*tấstha*	*tấse*	*tấsâthe*	*tấdhve*
ता	तारौ	तारस्	ता	तारौ	तारस्
tấ	*tấrau*	*tấras*	*tấ*	*tấrau*	*tấras*

§ 150 The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb अस् *as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial अ *a* (*cf* § 108, p 83) The terminations of this future therefore are

Parasmaipada			Âtmanepada		
स्यामि	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे
syấmi	*syấvas*	*syấmas*	*syé*	*syấvahe*	*syấmahe*
स्यसि	स्यथस्	स्यथ	स्यसे	स्येथे	स्यध्वे
syási	*syáthas*	*syátha*	*syáse*	*syéthe*	*syádhve*
स्यति	स्यतस्	स्यन्ति	स्यते	स्येते	स्यन्ते
syáti	*syátas*	*syánti*	*syáte*	*syéte*	*syánte*

vidhvam, precative लविषीध्वम् *lavishídhvam*, or लविषीढ्वम् *lavishídhvam*.

§ 154 Primitive verbs ending in आ *á*, इ *i*, ई *í*, उ *u*, ऋ *ri*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the Âtmanepada of the precative immediately to the base Primitive verbs ending in ऊ *ú*, ॠ *rí*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ॠ *rí* may interpose इ *i* or ई *í*, except in the precative, where the इ *i* is absolute, e g from दा *dá*, 'to give,' 1[st] sing of the first future Par दातास्मि *dá-tásmi*, from जि *ji*, 'to conquer,' जेतास्मि *je-tásmi* (§ 156), from म्लै *mlai*, म्लातास्मि *mlá-tásmi* (§ 155), but from भू *bhú*, 'to become,' भवितास्मि *bhav-i-tásmi* (§ 156), from जॄ *jrí*, 'to grow old,' जरितास्मि *jar-i-tásmi*, or जरीतास्मि *jar-í-tásmi* (§ 156), from पत् *pat*, 'to fall,' पतितास्मि *pat-i-tásmi*, likewise in the second future दास्यामि *dá-syámi*, जेष्यामि *je-shyámi*, म्लास्यामि *mlá-syámi*, भविष्यामि *bhav-i-shyámi*, जरिष्यामि *jar-i-shyámi*, or जरीष्यामि *jar-í shyámi*, पतिष्यामि *pat-i-shyámi*

Exc 1 Verbs ending in ऋ *ri* insert इ *i* before the terminations of the second future, e g कृ *kri*, करिष्यामि *kar-i-shyámi*

Exc 2 After the final ऋ *ri* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the Âtmanepada of the precative, e g ध्वृ *dhvri*, 'to bend,' ध्वरिषीय *dhvar-i-shíyá*, or ध्वृषीय *dhvri-shíyá* Verbs ending in ॠ *rí* may optionally omit the इ *i* and change ॠ *rí* to ईर् *ír*, or ऊर् *úr*, if it is preceded by labials or व् *v*, e g स्तॄ *strí*, either स्तरिषीय *star-i-shíyá* or स्तीर्षीय *stír-shíyá*, पॄ *prí*, either परिषीय *par-i-shíyá* or पूर्षीय *púr-shíyá*

For other exceptions, especially the verbs with final consonants which do not take इ *i*, see my 'Kurze Grammatik,' § 293, and my 'Vollstandige Grammatik,' §§ 155, 156

§ 155. Final ए *e*, ऐ *ai* and ओ *o* are changed to आ *ā*, e.g. धे *dhe*, 'to drink,' 1st sing. of the first future Par. धातास्मि *dhā-tāsmi*; म्लै *mlai*, म्लातास्मि *mlā-tāsmi*; शो *śo*, 'to sharpen,' शातास्मि *śā-tāsmi*.

The derivative verbs ending in अ *a* reject their final before इ *i*, and the rules given in § 50, 3 apply also to these forms, e.g. बोधय *bodhaya*, causal of बुध् *budh*, in the first future बोधयितास्मि *bodhay-i-tāsmi*; बेभिद्य *bebhidya*, frequentative of भिद् *bhid*, 1st sing. of the first future Ātm. बेभिदिताहे *bebhid-i-tāhe*; but from the denominative नमस्य *namasya* either नमस्यितास्मि *namasy-i-tāsmi* or नमसितास्मि *namas-i-tāsmi*.

§ 156. In the first and second future and the Âtmanepada of the precative final इ *i* and ई *ī* are changed to ए *e*, or, if इ *i* is inserted, to अय् *ay*; final उ *u* to ओ *o*, or, if इ *i* is inserted, to अव् *av*; final ऊ *ū* to अव् *av*; final ऋ *ṛi* and ॠ *ṛī* to अर् *ar* (guṇa), e.g. जि *ji*, जेतास्मि *je-tāsmi*, जेष्यामि *je-shyāmi*, जेषीय *je-shīya*; but from श्वि *śvi*, 'to swell,' which takes इ *i*, श्वयितास्मि *śvay-i-tāsmi*; स्तु *stu*, 'to praise,' स्तोतास्मि *sto-tāsmi*, etc.; but क्षु *kshu*, क्षवितास्मि *kshav-i-tāsmi*; भू *bhū*, भवितास्मि *bhav-i-tāsmi*; कृ *kṛi*, कर्तास्मि *kar-tāsmi*, करिष्यामि *kar-i-shyāmi* (cf. § 154, Exc. 1 and § 150, Exc. 2); कॄ *kṛī*, करितास्मि *kar-i-tāsmi* or करीतास्मि *kar-ī-tāsmi* (cf. § 154 and 150, Exc. 2).

Penultimate इ *i*, उ *u* and ऋ *ṛi*, followed by a single consonant, become ए *e*, ओ *o*, and अर् *ar* (guṇa); ॠ *ṛī* is changed to ईर् *īr*, e.g. क्ष्विद् *kshvid*, 'to sound inarticulately,' क्ष्वेदितास्मि *kshved-i-tāsmi*, क्ष्वेदिष्यामि *kshved-i-shyāmi*, क्ष्वेदिषीय *kshved-i-shīya*; बुध् *budh*, बोधितास्मि *bodh-i-tāsmi*; पृच् *pṛich*, 'to mix,' पर्चितास्मि *parch-i-tāsmi*; स्तृह् *stṛih*, 'to hurt,' स्तर्हितास्मि *starh-i-tāsmi*.

Exc. 1. The exception to § 141 holds good also here, e.g.

कुचितास्मि *kuch-i-tásmi*, गुतास्मि *gu-tásmi*, गुवितास्मि *guv-i-tásmi*, बुबोधिषितास्मि *bubodhish-i-tásmi*, बेभिदिताहे *bebhid-i-táhe*

Exc 2 In the Âtmanepada of the precative, when इ् *i* is not inserted, final ऋ *ri* and penultimate इ् *i*, उ *u*, ऋ *ri* are left unchanged, and ॠ *rí*, when preceded by labials or व् *v*, is changed to ऊर् *úr*, or, if preceded by other consonants to ईर् *ír*, *e g* कृ *kri*, कृषीय *kri-shíyá*, क्षिप् *kship*, 'to throw,' क्षिप्सीय *kship-síyá*, पॄ *prí*, 'to fill,' पूर्षीय *púr-shíyá* (or परिषीय *par-i-shíyá*), कॄ *krí*, कीर्षीय *kír-shíyá* (or करिषीय *kar-i-shíyá*)

§ 157 The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc 2), follow

1 Before the initial त् *t* of the first future the rules given in § 95, 3, *e g* गम् *gam*, गन्तास्मि *gan-tásmi*, § 96, 3 *e g* भिद् *bhid*, भेत्तास्मि *bhet-tásmi*, क्रुध् *krud*, क्रोद्धास्मि *krod-dhásmi*, § 98, 1, युज् *yuj*, योक्तास्मि *yok-tásmi*, § 98, 2, प्रछ् *prachh*, प्रष्टास्मि *prash-tásmi*, § 98, 3, लिह् *lih*, लेढास्मि *ledhásmi*, but दुह् *duh*, दोग्धास्मि *dog-dhásmi*, § 102, द्रुह् *druh*, द्रोढास्मि *drodhásmi*, or द्रोग्धास्मि *drog-dhásmi* (also with inserted इ् *i*, द्रोहितास्मि *droh-i-tásmi*), नह् *nah*, नद्धास्मि *nad-dhásmi*, भ्रज्ज् *bhrajj*, भ्रष्टास्मि *bhrash-tásmi*, वह् *vah*, वोढास्मि *vodhásmi*

2 Before the initial स् *s* of the second future and the Âtmanepada of the precative the rules given in § 96, 3, *e g* भिद् *bhid*, भेत्स्यामि *bhet-syámi*, भित्सीय *bhit-síyá*, § 96, 4, बुध् *budh*, I 4, Âtm भोत्स्ये *bhot-syé*, भुत्सीय *bhut-síyá*, § 97, 1, युज् *yuj*, योक्ष्यामि *yok-shyámi*, युक्षीय *yuk-shíyá*, लिह् *lih*, लेक्ष्यामि *lek-shyámi*, लिक्षीय *lik-shíyá*, दुह् *duh*, धोक्ष्यामि *dhok-shyámi* धुक्षीय *dhuk-shíyá*, § 97, 2, मन् *man*, I, 4, Âtm मंस्ये *mam̃-syé*, मंसीय *mam̃-síyá* A final स् *s* becomes त् *t*, *e g* वस् *vas*, 'to dwell,' वत्स्यामि *vat-syámi*, वत्सीय *vat-síyá*

§ 158. In the Parasmaipada of the precative final इ *i* and उ *u* of the verb are lengthened, final ऋ *ṛi* becomes रि *ri*, and when preceded by a compound consonant, अर् *ar*; ॠ *ṝi* becomes ईर् *îr*, and when preceded by labials or व् *v*, ऊर् *ûr*; final ऐ *ai* and ओ *o* are generally changed to आ *â*. In some verbs however these diphthongs as well as आ *â* must or may be changed to ए *e* (*cf.* my Kurze Grammatik, § 116 Rem.) *e.g.* श्रि *çri*, श्रीयासम् *çrî-yâsam*; स्तु *stu*, to praise, स्तूयासम् *stû-yâsam*; कृ *kṛi*, क्रियासम् *kri-yâsam*; स्मृ *smṛi*, to recollect, स्मर्यासम् *smar-yâsam*; स्तॄ *stṝi*, स्तीर्यासम् *stîr-yâsam*; पॄ *pṝi*, पूर्यासम् *pûr-yâsam*; दै *dai*, to purify, दायासम् *dâ-yâsam*; but दा *dâ*, to give, दे *de*, to protect, and दो *do*, to cut, make देयासम् *de-yâsam*; ध्यै *dhyai*, to think, optionally ध्यायासम् *dhyâ-yâsam* or ध्येयासम् *dhye-yâsam*.

इ *i* and उ *u*, when preceding a radical र् *r* or व् *v*, are lengthened (*cf.* § 18), *e.g.* कुर् *kur*, to sound, कूर्यासम् *kûr-yâsam*; दिव् *div*, दीव्यासम् *dîv-yâsam*.

Some verbs, enumerated in my Vollständige Grammatik, § 151. 2, 2, reject their penultimate nasal, *e.g.* दंश् *daṅç*, to bite, दश्यासम् *daç-yâsam*.

The verbs ending in अय *aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in अय *aya*, reject these two syllables, *e.g.* बोधय *bodh-aya*, बोध्यासम् *bodh-yâsam*.

A final अ *a* is rejected, *e.g.* बुबोधिष *bubodhisha*, desiderative of बुध् *budh*, बुबोधिष्यासम् *bubodhish-yâsam*; the denominatives derived by the affix य *ya* reject it when preceded by a consonant, *e.g.* नमस्य *namasya*, नमस्यासम् *namas-yâsam*.

§ 159. PARADIGMS नी *nî*, 'to lead,' and क्लिद् *klid*, 'to be moist,' the second may optionally insert इ *i*

FIRST FUTURE

	Parasmaipada.			Âtmanepada.		
	नेतास्मि *netâsmi* 'I shall lead'	नेतास्वस् *netâsvas*	नेतास्मस् *netâsmas*	नेताहे *netâhe* 'I shall lead'	नेतास्वहे *netâsvahe*	नेतास्महे *netâsmahe*
	नेतासि *netâsi*	नेतास्थस् *netâsthas*	नेतास्थ *netâstha*	नेतासे *netâse*	नेतासाथे *netâsâthe*	नेताध्वे *netâdhve*
	नेता *netâ*	नेतारौ *netârau*	नेतारस् *netâras*	नेता *netâ*	नेतारौ *netârau*	नेतारस् *netâras*
1	क्लेदितास्मि or *kleditâsmi* क्लेत्तास्मि *klettâsmi*	क्लेदितास्वस् or क्लेत्तास्वस्	क्लेदितास्मस् or क्लेत्तास्मस्	क्लेदिताहे or *kleditâhe* क्लेत्ताहे *klettâhe*	क्लेदितास्वहे or क्लेत्तास्वहे	क्लेदितास्महे or क्लेत्तास्महे
2	क्लेदितासि or क्लेत्तासि	क्लेदितास्थस् or क्लेत्तास्थस्	क्लेदितास्थ or क्लेत्तास्थ	क्लेदितासे or क्लेत्तासे	क्लेदितासाथे or क्लेत्तासाथे	क्लेदिताध्वे or क्लेत्ताध्वे
3	क्लेदिता or क्लेत्ता	क्लेदितारौ or क्लेत्तारौ	क्लेदितारस् or क्लेत्तारस्	क्लेदिता or क्लेत्ता	क्लेदितारौ or क्लेत्तारौ	क्लेदितारस् or क्लेत्तारस्

SECOND FUTURE

	Parasmaipada.			Âtmanepada.		
	नेष्यामि *neshyâmi* 'I shall lead'	नेष्यावस् *neshyâvas*	नेष्यामस् *neshyâmas*	नेष्ये *neshye* 'I shall lead'	नेष्यावहे *neshyâvahe*	नेष्यामहे *neshyâmahe*
	नेष्यसि *neshyasi*	नेष्यथस् *neshyathas*	नेष्यथ *neshyatha*	नेष्यसे *neshyase*	नेष्येथे *neshyethe*	नेष्यध्वे *neshyadhve*
	नेष्यति *neshyati*	नेष्यतस् *neshyatas*	नेष्यन्ति *neshyanti*	नेष्यते *neshyate*	नेष्येते *neshyete*	नेष्यन्ते *neshyante*

SECOND FUTURE.

	Parasmaipada.			Âtmanepada.		
1	क्लेदिष्यामि or *kledishyāmi* क्लेत्स्यामि *kletsyāmi*	क्लेदिष्यावस् or क्लेत्स्यावस्	क्लेदिष्यामस् or क्लेत्स्यामस्	क्लेदिष्ये or *kledishye* क्लेत्स्ये *kletsye*	क्लेदिष्यावहे or क्लेत्स्यावहे	क्लेदिष्यामहे or क्लेत्स्यामहे
2.	क्लेदिष्यसि or क्लेत्स्यसि	क्लेदिष्यथस् or क्लेत्स्यथस्	क्लेदिष्यथ or क्लेत्स्यथ	क्लेदिष्यसे or क्लेत्स्यसे	क्लेदिष्येथे or क्लेत्स्येथे	क्लेदिष्यध्वे or क्लेत्स्यध्वे
3.	क्लेदिष्यति or क्लेत्स्यति	क्लेदिष्यतस् or क्लेत्स्यतस्	क्लेदिष्यन्ति or क्लेत्स्यन्ति	क्लेदिष्यते or क्लेत्स्यते	क्लेदिष्येते or क्लेत्स्येते	क्लेदिष्यन्ते or क्लेत्स्यन्ते

CONDITIONAL.

	अनेष्यम् *aneshyam* I should lead	अनेष्याव *aneshyāva*	अनेष्याम *aneshyāma*	अनेष्ये *aneshye* I should lead	अनेष्यावहि *aneshyāvahi*	अनेष्यामहि *aneshyāmahi*
	अनेष्यस् *aneshyas*	अनेष्यतम् *aneshyatam*	अनेष्यत *aneshyata*	अनेष्यथास् *aneshyathās*	अनेष्येथाम् *aneshyethām*	अनेष्यध्वम् *aneshyadhvam*
	अनेष्यत् *aneshyat*	अनेष्यताम् *aneshyatām*	अनेष्यन् *aneshyan*	अनेष्यत *aneshyata*	अनेष्येताम् *aneshyetām*	अनेष्यन्त *aneshyanta*
1	अक्लेदिष्यम् or *akledishyam* अक्लेत्स्यम् *akletsyam*	अक्लेदिष्याव or अक्लेत्स्याव	अक्लेदिष्याम or अक्लेत्स्याम	अक्लेदिष्ये or *akledishye* अक्लेत्स्ये *akletsye*	अक्लेदिष्यावहि or अक्लेत्स्यावहि	अक्लेदिष्यामहि or अक्लेत्स्यामहि
2.	अक्लेदिष्यस् or अक्लेत्स्यस्	अक्लेदिष्यतम् or अक्लेत्स्यतम्	अक्लेदिष्यत or अक्लेत्स्यत	अक्लेदिष्यथास् or अक्लेत्स्यथास्	अक्लेदिष्येथाम् or अक्लेत्स्येथाम्	अक्लेदिष्यध्वम् or अक्लेत्स्यध्वम्
3.	अक्लेदिष्यत् or अक्लेत्स्यत्	अक्लेदिष्यताम् or अक्लेत्स्यताम्	अक्लेदिष्यन् or अक्लेत्स्यन्	अक्लेदिष्यत or अक्लेत्स्यत	अक्लेदिष्येताम् or अक्लेत्स्येताम्	अक्लेदिष्यन्त or अक्लेत्स्यन्त

PRECATIVE

Parasmaipada			Âtmanepada.		
नीयासम् *nîyâsam* 'Pray I may lead'	नीयास्व *nîyâsva*	नीयास्म *nîyâsma*	नेषीय *neshîyâ* 'Pray I may lead'	नेषीवहि *neshîvahi*	नेषीमहि *neshîmahi*
नीयास् *nîyâs*	नीयास्तम् *nîyâstam*	नीयास्त *nîyâsta*	नेषीष्ठास् *neshîshṭhâs*	नेषीयास्थाम् *neshîyâsthâm*	नेषीढ्वम् *neshîḍhvam*
नीयात् *nîyât*	नीयास्ताम् *nîyâstâm*	नीयासुस् *nîyâsus*	नेषीष्ट *neshîshṭa*	नेषीयास्ताम् *neshîyâstâm*	नेषीरन् *neshîran*
क्लिद्यासम् *klidyâsam*	क्लिद्यास्व	क्लिद्यास्म	क्लेदिषीय or *kledishîya* क्लित्सीय *klitsîyâ*	क्लेदिषीवहि or क्लित्सीवहि	क्लेदिषीमहि or क्लित्सीमहि
क्लिद्यास्	क्लिद्यास्तम्	क्लिद्यास्त	क्लेदिषीष्ठास् or क्लित्सीष्ठास्	क्लेदिषीयास्थाम् or क्लित्सीयास्थाम्	क्लेदिषीध्वम् or क्लित्सीध्वम्
क्लिद्यात्	क्लिद्यास्ताम्	क्लिद्यासुस्	क्लेदिषीष्ट or क्लित्सीष्ट	क्लेदिषीयास्ताम् or क्लित्सीयास्ताम्	क्लेदिषीरन् or क्लित्सीरन्

In the same way are inflected the forms mentioned in §§ 154-58

§ 160 ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR LAST VERBAL FORMS (FUTURE I AND II., CONDITIONAL, AND PRECATIVE)

अर्यासम्, precative Parasmaipada, from ऋ 'to go'
इज्यासम् „ „ „ यज् 'to sacrifice.'
इयासम् „ „ इ 'to go' but only when preceded by a preposition, else regularly ईयासम्
उच्यासम् precative Parasmaipada, from वच् 'to speak.
उद्यासम् „ „ „ वद् 'to speak.
उप्यासम् „ „ „ वप् 'to sow
उश्यासम् „ „ „ वश् 'to wish.'
उष्यासम् „ „ „ वस् 'to dwell.
उह्यासम् „ „ „ वह् 'to bear' and, when preceded by prepositions, also from ऊह् 'to reason.
ऊयासम् precative Parasmaipada, from वे 'to weave

ऊर्णुवितास्मि or ऊर्णवितास्मि etc., fut. I; ऊर्णुविष्यामि or ऊर्णविष्यामि fut. II; और्णुविष्यम् or और्णविष्यम् conditional; ऊर्णुविषीय or ऊर्णविषीय Âtmanepada of the precative, from ऊर्णु 'to cover

ऋतीयिताहे or अर्तिताहे future I; ऋतीयिष्ये or अर्तिष्ये fut. II; आर्तीयिष्ये or आर्तिष्ये conditional; ऋतीयिषीय or अर्तिषीय precative, from ऋत् Âtm. 'to blame.

कामयिताहे or कमिताहे future I; कामयिष्ये or कमिष्ये future II., अकामयिष्ये or अकमिष्ये conditional; कामयिषीय or कमिषीय precative, from कम् Âtm. 'to love.

कुताहे कुष्ये अकुष्ये कुषीय from कु Âtm. 'to cry (contrary to § 156)

कुविताहे कुविष्ये अकुविष्ये कुविषीय from कू Âtm. 'to cry (contrary to § 156)

क्रष्टास्मि or regularly कर्ष्टास्मि क्रक्ष्यामि or कर्क्ष्यामि अक्रक्ष्यम् or अकर्क्ष्यम्, from कृष् 'to draw' (cf § 148) with र optionally instead of अर् (§ 156)

क्षवितास्मि क्षविष्यामि अक्षविष्यम् क्षविषीय from क्षु 'to sneeze (contrary to § 154)

क्ष्णुवितास्मि, क्ष्णुविष्यामि, अक्ष्णुविष्यम्, क्ष्णुविषीय, from क्ष्णु, 'to sharpen' (contrary to § 154)

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig'

गसीय, or regularly गंसीय, precative Âtman, from गम्, 'to go'

गुतास्मि, गुष्यामि, अगुष्यम्, गुषीय, from गु
गुवितास्मि, गुविष्यामि, अगुविष्यम्, गुविषीय, from गू } 'to void excrement' (contrary to § 156)

गूहितास्मि, गूहिष्यामि, अगूहिष्यम्, गूहिषीय (but without इ regularly गोढास्मि, घोक्ष्यामि, अघोक्ष्यम्, घुक्षीय), from गुह्, 'to hide'

गृह्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' *cf* ग्रहीतास्मि

गेयासम्, precative Parasmaipada, from गै, 'to sing' (*cf* § 158)

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I, गोपायिष्यामि or गोपिष्यामि or गोप्स्यामि, future II, अगोपायिष्यम् or अगोपिष्यम् or अगोप्स्यम्, conditional, गोपाय्यासम् or गुप्यासम्, precative Parasm, गोपायिषीय or गोपिषीय or गुप्सीय, precative Âtm, from गुप्, 'to protect'

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' *cf* गृह्यासम्

चातास्मि, चास्यामि, अचास्यम्, चासीय, from चाय्, 'to worship'

जायासम्, or regularly जन्यासम्, precative Parasm, from जन्, 'to bring forth'

जीयासम्, precative Parasm, from ज्या, 'to become old,' and from ज्यो, 'to restrain'

डयिताहे, डयिष्ये, अडयिष्ये, डयिषीय, from डी, Âtm 'to fly' (contrary to § 154)

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 154)

दाताहे, दास्ये, अदास्ये, दासीय, from दी Âtm 'to go to ruin' (of course also from दा, दे, दो)

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी, Âtman, 'to shine'

देयासम् precative Parasm., from दा 'to give, दे 'to protect' and दो, 'to cut'

द्रष्टास्मि द्रक्ष्यामि अद्राक्षम् from दृश् 'to see' with र instead of of अर् (§ 156)

धुवितास्मि and regularly धवितास्मि धुविष्यामि and regularly धविष्यामि अधुविषम् or अधविषम् धुविषीय or धविषीय from धू to shake

धूपायितास्मि or धूपितास्मि धूपायिष्यामि or धूपिष्यामि अधूपायिषम् or अधूपिषम् धूपाय्यासम् or धूप्यासम् धूपायिषीय or धूपिषीय from धूप् to fumigate

धेयासम् precative Parasm., from धा 'to hold' and धे 'to drink'

ध्रुतास्मि or regularly ध्रोतास्मि ध्रुष्यामि or ध्रोष्यामि अध्रुषम् or अध्रोषम् ध्रुषीय or ध्रोषीय from ध्रु 'to stand firm.

नंष्टास्मि नङ्क्ष्यामि अनङ्क्षम् नङ्क्षीय from नश् 'to perish.

नवितास्मि नविष्यामि अनविषम् नविषीय from नु 'to praise' (contrary to § 151)

नुवितास्मि नुविष्यामि अनुविषम् नुविषीय from नू 'to praise' (contrary to § 156)

पणायितास्मि or पणितास्मि (? according to other grammarians Âtmanepada only पणायिताहे or पणिताहे) पणायिष्यामि or पणिष्यामि (? पणायिष्ये or पणिष्ये only) पणाय्यासम् or पण्यासम् (?) पणायिषीय or पणिषीय from पण् 'to praise'

पनायितास्मि or पनितास्मि (? according to other grammarians Âtmanepada only etc., quite as the preceding only with न instead of ण) from पन् 'to praise'

पृच्छ्यासम् precative Parasmaipada, from प्रछ् 'to ask'

पेयासम् precative Parasmaipada, from पा 'to drink'

प्याताहे प्यास्ये अप्यास्ये प्यासीय from प्याय् Âtm., 'to be exuberant'

भर्ष्टास्मि or regularly भ्रष्टास्मि भर्क्ष्यामि or भ्रक्ष्यामि अभार्क्षम् or अभ्राक्षम् भर्क्षीय or भ्रक्षीय from भ्रस्ज् 'to fry'

मङ्क्तास्मि मङ्क्ष्यामि अमाङ्क्षम् मङ्क्षीय from मस्ज् 'to dive.'

मातास्मि, मास्यामि, अमास्यम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मा, 'to measure,' and मे, 'to barter')

मार्ष्टास्मि or मार्जितास्मि, मार्क्ष्यामि or मार्जिष्यामि, अमार्क्ष्यम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृक्षीय), from मृज्, 'to wipe.'

मेयासम्, precative Parasmaipada, from मा, 'to measure,' and मे, 'to barter'

म्रष्टास्मि or regularly मर्ष्टास्मि, म्रक्ष्यामि or मर्क्ष्यामि, अम्रक्ष्यम् or अमर्क्ष्यम्, from मृश्, 'to touch,' with र optionally instead of अर्

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154)

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154)

लातास्मि, लाताहे, or regularly लेतास्मि, लेताहे, लास्यामि, लास्ये, or लेष्यामि, लेष्ये, अलास्यम्, अलास्ये or अलेष्यम्, अलेष्ये, लासीय or लेषीय, from ली, 'to adhere,' but लीयासम् regularly (Sch Pâṇini, VI 1, 51, *cf* Westergaard, Radices)

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select'

विच्यासम्, precative Parasmaipada from व्यच्, 'to deceive'

विच्छायितास्मि or विच्छितास्मि, विच्छायिष्यामि or विच्छिष्यामि, अविच्छायिष्यम् or अविच्छिष्यम्, विच्छायिषीय or विच्छिषीय, from विछ्, 'to go'

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज्, 'to tremble'

विध्यासम्, precative Parasmaipada, from व्यध्, 'to pierce'

वीयासम्, precative Parasmaipada, from व्ये, 'to cover'

वृश्च्यासम्, precative Parasmaipada, from व्रश्च्, 'to tear'

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Âtm 'to go'

वोढास्मि, future I., from वह्, 'to bear'

शयिताहे, शयिष्ये, अशयिष्ये, शयिषीय, from शी, Âtm, 'to lie down' (contrary to § 154)

शिष्यासम् precative Parasmaipada, from शास् 'to instruct.'

शूयासम् precative Parasmaipada, from श्वि 'to swell.'

श्वयितास्मि श्वयिष्यामि अश्वयिषम् श्वयिषीय from श्वि 'to go' (contrary to § 154).

सायासम् or regularly सन्यासम् precative Parasmaipada, from सन् 'to obtain.'

सुप्यासम् precative Parasmaipada, from स्वप् 'to sleep.'

सेयासम् precative Parasmaipada, from सि 'to waste' and सो 'to destroy.'

सोढास्मि future I., from सह् 'to bear.'

स्थेयासम्, precative Parasmaipada, from स्था, 'to stand.'

स्रवितास्मि स्रविष्यामि अस्रविषम् स्रविषीय from स्रु 'to flow' (contrary to § 154).

स्प्रष्टास्मि or regularly स्पर्ष्टास्मि स्प्रक्ष्यामि or स्पर्क्ष्यामि अस्प्राक्षम् or अस्पार्क्षम्, from स्पृश्, 'to touch.'

स्फाताहे स्फास्ये अस्फास्ये स्फासीय from स्फाय् 'to swell.'

स्रप्तास्मि or regularly सर्प्तास्मि स्रप्स्यामि or सर्प्स्यामि अस्राप्सम् or असार्प्सम् from सृप्, 'to go.'

स्रष्टास्मि स्रक्ष्यामि अस्राक्षम् from सृज् 'to abandon.'

हूयासम् precative Parasmaipada, from ह्वे 'to call.'

हेयासम् precative Parasmaipada, from हा 'to leave.'

II. Passive Voice.

1. The first four verbal forms of the passive voice.

§ 161. The first four verbal forms of the passive are formed —

1. By affixing य *yá* to the verb, *e.g.* दृश् *dṛiç* 'to see,' दृश्य *dṛiçyá,* 'to be seen.'

2. By conjugating this base in the Âtmanepada according to the analogy of the Âtmanepada of the fourth conjugational class (§ 80. 2), from which it only differs in regard to the accent.

Paradigm.

PRESENT			IMPERFECT		
दृश्ये *dṛiçyé*	दृश्यावहे *dṛiçyávahe*	दृश्यामहे *dṛiçyámahe*	अदृश्ये *ádṛiçye*	अदृश्यावहि *ádṛiçyávahi*	अदृश्यामहि *ádṛiçyámahi*
'I am seen'			'I was seen'		
दृश्यसे *dṛiçyáse*	दृश्येथे *dṛiçyéthe*	दृश्यध्वे *dṛiçyádhve*	अदृश्यथास् *ádṛiçyathás*	अदृश्येथाम् *ádṛiçyethám*	अदृश्यध्वम् *ádṛiçyadhvam*
दृश्यते *dṛiçyáte*	दृश्येते *dṛiçyéte*	दृश्यन्ते *dṛiçyánte*	अदृश्यत *ádṛiçyata*	अदृश्येताम् *ádṛiçyetám*	अदृश्यन्त *ádṛiçyanta*

IMPERATIVE			POTENTIAL		
दृश्यै *dṛiçyái*	दृश्यावहै *dṛiçyávahai*	दृश्यामहै *dṛiçyámahai*	दृश्येय *dṛiçyeya*	दृश्येवहि *dṛiçyévahi*	दृश्येमहि *dṛiçyémahi*
'May I be seen'			'I may be seen'		
दृश्यस्व *dṛiçyásva*	दृश्येथाम् *dṛiçyéthám*	दृश्यध्वम् *dṛiçyádhvam*	दृश्येथास् *dṛiçyéthás*	दृश्येयाथाम् *dṛiçyéyáthám*	दृश्येध्वम् *dṛiçyédhvam*
दृश्यताम् *dṛiçyátám*	दृश्येताम् *dṛiçyétám*	दृश्यन्ताम् *dṛiçyántám*	दृश्येत *dṛiçyeta*	दृश्येयाताम् *dṛiçyeyátám*	दृश्येरन् *dṛiçyéran*

§ 162 The final letters of the verb undergo the same changes before the affix य *ya*, as before the य *ya* of the terminations of the precative Parasmaipada, except that final आ *á*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to आ *á*, never to ए *e*, e g. (cf § 158) श्रीये *çríyé*, स्तूये *stúyé*, क्रिये *kriyé*, स्मर्ये *smaryé*, स्तीर्ये *stíryé*, पूर्ये *púryé*, दाये *dáyé*, from दै *dai*, 'to purify,' ध्याये *dhyáyé*, from ध्यै *dhyai*, कूर्ये *kúryé*, दीव्ये *dívyé*, दश्ये *daçyé*, बोध्ये *bodhyé*, बुबोधिष्ये *bubodhishyé*, add from लोलूय *lolúya*, second frequentative of लू *lú*, 'to cut,' लोलूय्ये *lolúyyé*, नमस्ये *namasyé*, and in the same way from बेभिद्य *bebhidya*, second frequentative of भिद् *bhid*, बेभिद्ये *bebhidyé*

§ 163. List of Anomalies in the First Four Verbal Forms of the Passive Voice (cf the corresponding anomalous precatives Parasmaipada in § 160)

अर्ये from ऋ, 'to go'
इज्ये from यज्, 'to sacrifice.'
उच्ये from वच्, 'to speak'
उद्ये from वद्, 'to speak'
उप्ये from वप्, 'to sow.'
उश्ये from वश्, 'to desire'

उष्ये from वस् 'to dwell.'
उह्ये from वह् 'to bear,' and, when preceded by prepositions, also from ऊह् 'to reason.'
ऊये from वे 'to weave.'
ऋतीये or आर्त्ये from ऋत् 'to blame.'
कामये or कम्ये from कम् 'to love.'
खाये or खन्ये from खन् 'to dig.'
गृह्ये from ग्रह् 'to take.'
गीये from गै 'to sing.'
गोपाय्ये or गुप्ये from गुप् 'to protect.'
जाये or जन्ये from जन्, 'to bring forth.'
जीये from ज्या 'to become old,' and ज्यो 'to restrain.'
दरिद्र्ये from दरिद्रा 'to be poor.'
दीप्ये from दीपी 'to shine.'
दीये from दा 'to give,' दे 'to protect,' and दो 'to cut.'
धीये from धा, 'to hold,' and धे, 'to drink.'
धूपाय्ये or धूप्ये from धूप्, 'to fumigate.'
पणाय्ये or पण्ये from पण् } 'to
पनाय्ये or पन्ये from पन् } praise.'
पीये from पा 'to drink.'
पृच्छ्ये from प्रच्छ्, 'to ask.'
भृज्ज्ये from भ्रस्ज् 'to fry.'
मीये from मा 'to measure' and मे, 'to barter.'
विच्ये from व्यच् 'to deceive.'
विच्छाय्ये or विच्छ्ये from विच्छ 'to go.'
विध्ये from व्यध् 'to pierce.'
वीये from व्ये 'to cover.'
वृश्च्ये from व्रश्च् 'to tear.'
वेव्ये from वेवी, 'to go.'
शय्ये from शी, 'to lie.'
शिष्ये from शास्, 'to instruct.'
शूये from श्वि, 'to swell.'
साये or सन्ये from सन्, 'to obtain.'
सीये from सि 'to waste' and सो 'to destroy.'
सुप्ये from स्वप्, 'to sleep.'
स्थीये from स्था, 'to stand.'
हीये from हा, 'to leave.'
हूये from ह्वे, 'to call.'

II THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the Âtmanepada. Thus in the reduplicated perfect of the passive दा makes ददे, चि चिच्ये, क्री चिक्रिये, etc., *cf* § 117; वच् ऊचे, *cf* § 118; in the periphrastic perfect एध् makes एधांचक्रे (*cf* § 123)

In the aorist सिच् makes असिचे (§ 134), श्रि अशिश्रिये (§ 135), पाठय, when reflective (Exc 1 to § 166), अपीपठे (§ 136, IV, 1), नी अनेषि (§ 142), लू अलविषि (§ 143), दिश् अदिक्षि (§ 147)

In the first future नी makes नेताहे, क्लिद् क्लेदिताहे or क्लेत्ताहे, in the second future नेष्ये, क्लेदिष्ये or क्लेत्स्ये, in the conditional अनेष्ये, अक्लेदिष्ये or अक्लेत्स्ये, in the precative नेषीय, क्लेदिषीय or क्लित्सीय (§ 159)

There are, however, some slight differences between the passive and the Âtmanepada, which will be pointed out in the following paragraphs

§ 165 In the periphrastic perfect of the passive भू *bhû* and अस् *as*, as well as कृ (§§ 123, 164), take the terminations of the Âtmanepada

PARADIGM

	चक्रे *chakre*	or आसे *âse*	or बभूवे *babhûve*
	चकृषे *chakrishe*	आसिषे *âsishe*	बभूविषे *babhûvishe*
	चक्रे *chakre*	आसे *âse*	बभूवे *babhûve*
	चकृवहे *chakrivahe*	आसिवहे *âsivahe*	बभूविवहे *babhûvivahe*
छादयां *chhâdayâm*	चक्राथे *chakrâthe*	आसाथे *âsâthe*	बभूवाथे *babhûvâthe*
	चक्राते *chakrâte*	आसाते *âsâte*	बभूवाते *babhûvâte*
	चकृमहे *chakrimahe*	आसिमहे *âsimahe*	बभूविमहे *babhûvimahe*
	चकृढ्वे *chakridhve*	आसिध्वे *âsidhve*	बभूविध्वे or बभूविढ्वे *babhûvidhve babhûvidhve*
	चक्रिरे *chakrire*	आसिरे *âsire*	बभूविरे *babhûvire*

§ 166 The third person singular of the aorist is formed by affixing to the augmented verb the termination इ, before which the final and penultimate letters of the base undergo the following changes.

1 Final ए *e*, ऐ *ai*, and ओ *o*, are changed to आ *a*, after which as well as after an original final आ *a*, य् *y* is inserted, *e.g* दा *da*, 'to give, दे *de*, 'to protect, दै *dai* 'to purify and दो *do*, 'to cut, make अदायि *á-da y i*.

2. A final इ *i*, or ई *í*, is changed to आय् *áy*, *e.g* जि *ji* 'to conquer' अजायि *á jay-i* नी *ní*, to lead,' अनायि *á náy-i*.

3. A final उ *u*, or ऊ *ú*, is changed to आव् *av* *e.g* नु *nu* or नू *nú*, to praise, अनावि *á-náv-i*.

4. Final ऋ *ri* and ॠ *rí* become आर् *ár*, *e.g* कृ *kri* 'to make, कॄ *krí* 'to throw अकारि *á kár i*

5 A penultimate अ *a* followed by a single consonant is lengthened, *e.g* पत् *pat*, 'to fall, अपाति *a pát i* There are many exceptions to this rule, especially all the verbs ending in अम् retain the short vowel, *e.g* शम् to be sad, अशमि

6 Penultimate इ *i*, उ *u*, and ऋ *ri* followed by a single consonant, are changed to ए *e*, ओ *o* and अर् *ar* (guṇa) *e.g* छिद् *chhid*, to cut,' अच्छेदि *a-chchhed-i*; तुद् *tud*, 'to strike,' अतोदि *a-tod-i*; दृश् *dric* to see, अदर्शि *a-darç i*

This rule does not apply to the last इ of the desiderative, nor to the इ उ or ऋ of verbs ending in the affix य preceded by a consonant (*cf* 8)

7 Penultimate ॠ *rí* becomes ईर् *ír* *e.g.*, स्तॄह् *stṛíh*, अस्तीर्हि *a stírh i*.

8. Final अ *a* is rejected, *e.g* बुबोधिष *bubodhisha*, desiderative of बुध् *budh*, अबुबोधिषि *a-bubodhish-i* लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयि *a-lolúy-i*. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix follow the rule given in § 56 3, *e.g* वेभिद्य अवेभिदि नमस्य अनमस्यि or अनमसि

9 Derivative verbs ending in अय *aya*, *i.e* the causals, verbs of the tenth conjugational class and denominatives in अय reject this affix, *e.g* बोधय *bodhaya* अबोधि *a bodh i*, दापय अदापि *a-dāp-i*

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally *e g* क्षामय, causal of क्षामय, causal of क्षाम, अक्षामि or अक्षामि (*cf* 5).

The Paradigm of the passive aorist of नी therefore is

अनेषि *âneshi*, 'I was lead'	अनेष्वहि *âneshvahi*, etc, as § 142 Âtman	अनेष्महि
अनेष्ठास् *aneshṭhâs*	अनेषाथाम्	अनेढ्वम्
अनायि *ânâyi*	अनेषाताम्	अनेषत

Exceptions to § 166

1 The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the Âtmanepada of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, *e g* भावय, causal of भू, 'to become,' in the 1st sing. अभावयिषि *á-bhâvay-ishi* or अभाविषि *á-bhâv-ishi*, in the 2nd अभावयिष्ठास् or अभाविष्ठास्, but in the 3rd, according to § 166, 9, अभावि only, in the 1st dual अभावयिष्वहि or अभाविष्वहि, etc

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (*cf* § 166, 9), *e g* from क्षामय, causal of क्षमय, in the 1st sing अक्षमयिषि, or अक्षमिषि, or अक्षामयिषि, or अक्षामिषि.

2 Many verbs, when used as reflective passives, take in the third person singular the termination of the Âtmanepada instead of that of the passive (*cf* my V. G § 879), *e g* श्रि, 'to go,' अशिश्रियत (*cf* § 164), not अश्रायि, but in the sense of a real passive only अश्रायि

3 Alphabetical List of some Anomalies.

अकमिषि or अकामिषि or अकामयिषि, 1st person singular (fifth form of the aorist), अकामि, 3rd person singular of कम्, 'to love,'

when real passive, but अयंसि, 1st sing. (third form of the aorist), अयंस्त, 3rd sing., when reflective (cf. Except. 1).

अकान्दि or regularly अकन्दि, third person singular of कन्दय, causal of कन्द् 'to call.'

अक्रमि from क्रम् 'to go.'

अक्रान्दि or regularly अक्रन्दि, from क्रन्दय causal of क्रन्द् 'to call.'

अक्लमि from क्लम्, 'to be sad.'

अक्लान्दि or regularly अक्लन्दि from क्लन्दय, causal of क्लन्द्, 'to call.'

अक्षपि or अक्षापि from क्षपय, causal of क्षि, 'to decrease' (§ 60).

अक्षमि from क्षम्, 'to bear.'

अखाम्भि or अखम्भि from खम्भय, causal of खम्भ्, 'to give' 'to go.'

अख्यायि (fourth form of the aorist) but when reflective अख्यत (second form of the aorist) from ख्या, 'to speak.'

अगूहि, third person singular from गुह् 'to cover.'

अगोपायि or अगोपि from गुप्, 'to protect.'

अग्लपि or अग्लापि from ग्लापय or ग्लपय causal of ग्लै, 'to become exhausted' (§ 60).

अघानि from हन् 'to kill.'

अघसि, but, when preceded by the preposition आ, अघासि, from घस् 'to eat.'

अचमि from चम्, 'to eat.'

अजनि from जन्, 'to bring forth.'

अजमि from जम्, 'to eat.'

अजम्भि from जम्भ् 'to yawn.'

अजरि or अजारि from जरय, causal of जॄ, 'to become old' (§ 60).

अज्ञपि or अज्ञापि from ज्ञपय or ज्ञापय causal of ज्ञा, 'to know' (§ 60).

अझमि from झम्, 'to eat.'

अतमि from तम्,' 'to become breathless.'

अदमि from दम्, 'to tame.'

अदरि or अदारि from दरय, causal of दॄ 'to burst' (§ 60).

अदापि or अदपि from दपय, causal of दप्, 'to go.'

अद्रमि from द्रम्, 'to run.'

अद्रोषि (1st sing of the fourth form of the aorist), but, when reflective, अदुद्रुवे (third form of the aorist), from द्रु, 'to run'

अधूपायि or अधूपि, third singular from धूप्, 'to fumigate.'

अनरि or अनारि from नरय, causal of नॄ, 'to lead'

अपणायि or अपाणि from पण् } 'to praise'
अपनायि or अपानि from पन् }

अभाञ्जि or अभञ्जि from भञ्ज्, 'to break.'

अमार्जि from मृज्, 'to wipe'

अयामि or अयमि from यमय, causal of यम्, 'to restrain'

अरन्धि from रध्, 'to hurt.'

अरम्भि from रभ्, 'to desire vehemently'

अराञ्जि or अरञ्जि from रञ्ज्, 'to colour'

अलम्भि from लभ्, 'to obtain'

अविच्छायि or अविच्छि from विछ्, 'to go.'

अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to cease'

अश्रपि or अश्रापि from श्रापय or श्रपय, causal of श्रा, श्रै 'to cook' (§ 60)

अश्रयिषि (first pers sing of the fifth form of the aorist), but, when reflective, अशिश्रिये (third form), from श्रि, 'to go.'

अश्वयिषि and, when reflective, अशिश्विये, from श्वि, 'to swell'

अषमि, third singular, from षम् } 'to be unconfused.'
अस्तमि from स्तम् }

अस्नपि or अस्नापि from स्नापय or स्नपय, causal of स्ना, 'to bathe' (§ 60)

अस्मरि or अस्मारि from स्मरय, causal of स्मृ, 'to recollect' (§ 60).

अस्वमि from स्वम्, 'to sound'

अस्रोषि (1st sing of the fourth form of the aorist), but, when reflective, असुस्रुवे (third form) from स्रु, 'to flow'

अहिडि and } or regularly अहेडि, third person singular, from
अहीडि } हेड् 'to surround.'

आर्तीयि or आर्ति from ऋत्, 'to blame.'

4. All verbs ending in vowels or diphthongs, and the verbs हन्, 'to kill,' दृश् 'to see' and ग्रह् 'to take' may in the aorist, the first and second future, the conditional, and the precative either use the forms which are prescribed in §§ 161–164, e.g. from दा, aorist अदिषि, अदिषाथाम्, अदायि, अदिष्महि etc. (§§ 148 and 141), fut. I. दाताहे, etc. fut. II. दास्ये etc. condit. अदास्ये etc.; precat. दासीय, etc., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, e.g. (cf. § 166) from दाय् (3rd sing. अदायि *a-day-i*), चाय् (from चि), भाय् (from भी), नाव् (from नु and नू), कार् (from कृ and कॄ), घान् (3rd sing. अघानि, § 166, Exc. 3 from हन्), दर्श् (3rd sing. अदर्शि § 166, 6), ग्राह् (3rd sing. अग्राहि, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the Âtmanepada of the fifth aorist, and in the last four verbal forms those of the Âtmanepada, with prefixed इ, e.g. aorist अदायिषि *a-day-ishi*, अदायिषाथाम्, अदायि, अदायिष्महि etc.

अचायिषि, अचायिषाथाम्, अचायि, अचायिष्महि etc.

अभायिषि etc., अनाविषि, अकारिषि, अघानिषि, अदर्शिषि, अग्राहिषि.

In the first future दायिताहे, चायिताहे, ग्राहिताहे etc.

In the second future दायिष्ये, चायिष्ये, ग्राहिष्ये etc.

In the conditional अदायिष्ये, अचायिष्ये, अग्राहिष्ये etc.

In the precative दायिषीय, चायिषीय, ग्राहिषीय, etc.

§ 167. When the passive is reflective, and in the Veda also in other instances, the Âtmanepada of the active voice is often used instead of the special forms of the passive, e.g. in the verbs which signify 'to adorn,' he adorns himself (properly 'he is adorned by himself') भूषते Âtmanep. of भूष् 'to adorn' (cf. my V. G. §§ 873, 875, 879).

SECTION III. OTHER VERBAL DERIVATIVES

PARTICIPLES.

§ 168. The participles of the present and of the second future Parasmaipada are formed from the corresponding third persons of the plural, which reject the final इ, *e.g.*

	3rd plur. of the present	participle of the present.
(*cf.* § 80)	बोधन्ति *bódhanti* 'they know'	बोधन्त् *bódhant* 'knowing'
	नह्यन्ति *náhyanti*	नह्यन्त् *náhyant*
	तुदन्ति *tudánti*	तुदन्त् *tudánt*
	बोधयन्ति *bodháyanti*	बोधयन्त् *bodháyant*
	बुबोधिषन्ति *bubodhishanti*	बुबोधिषन्त् *bubodhishant*
	नमस्यन्ति *namasyánti*	नमस्यन्त् *namasyánt*
	पितरन्ति *pitaránti*	पितरन्त् *pitaránt*
(*cf.* § 85)	चिन्वन्ति *chinvánti*	चिन्वन्त् *chinvánt*
	आप्नुवन्ति *âpnuvánti*	आप्नुवन्त् *âpnuvánt*
	तन्वन्ति *tanvánti*	तन्वन्त् *tanvánt*
	युनन्ति *yunánti*	युनन्त् *yunánt*
(*cf.* § 104)	लिहन्ति *lihánti*	लिहन्त् *lihánt*
(*cf.* § 105)	पिप्रति *píprati*	पिप्रत् *píprat*
(*cf.* § 106)	बोभुवति *bóbhuvati*	बोभुवत् *bóbhuvat*

	3rd plur of the present	participle of the present.
(cf § 107)	युञ्जन्ति *yuñjánti*	युञ्जत् *yuñját*
(cf § 108)	यन्ति *yánti*	यत् from इ 'to go' *yát*
	ददति *dádati*	ददत् from दा to give *dádat*

	3rd plur of the second future.	participle of the second future.
(cf § 159)	नेष्यन्ति they will lead' *neshyánti*	नेष्यत् 'what will lead' *neshyát*
	छेदिष्यन्ति or छेत्स्यन्ति	छेदिष्यत् छेत्स्यत्

§ 169 The participle of the reduplicated perfect Parasmaipada is formed from the corresponding third person which rejects the termination उस् *us*, e.g from रुरुद् *rurud* (third person plural रुरुदुस् *rurud-us*), and subjoins a termination which appears in the declension in the shape of वत् *vat* वन् *van* वान् *vân* वांस् *vâṅs* वस् *vas*, and उस् *us* or rather, in accordance with § 17, उष् *ush* e.g रुरुद्वत् *rurud-vát*, रुरुद्वन् रुरुद्वान्, रुरुद्वांस्, रुरुद्वस् (only in the Veda) रुरुदुस् or rather रुरुदुष् (cf § 221, V) having wept.

The last form differs from the third person plural Parasmaipada merely in the substitution of ष् *sh* for स् *s*, e.g (cf § 117) 3rd plur Par ददुस् *dadús* participle ददुष् *dadúsh* 3rd plur शिश्रियुस्, participle शिश्रियुष्, 3rd plur चिक्षियुस्, participle चिक्षियुष् etc.

Before the other five forms (which begin with व् *v*) य् *y*, इय् *iy*, उव् *uv* ऊव् *ûv*, and र् *r* preceding the termination of the third person plural Parasmaipada and deduced from इ *i*, ई *î*, उ *u*, ऊ *û* or ऋ *ri*, are changed to their original elements, e.g (cf § 117), 3rd plur शिश्युस् *çiçy-us* from शि *çi*, participle शिशिवत् *çiçi-vat*, शिशिवन् शिशिवान् शिशिवांस् शिशिवस्; चिक्रियुस् from क्री participle चिक्रीवत् etc.; दुदुवुस् from दु participle दुदुवत् etc.; शुशुवुस्

from लू, लुलूवत्, etc , बभूवुस् (§ 118) from भू, बभूवत्, etc , दध्रुस् from धृ, दध्रवत्, etc Final ऋ *ri* of a verb is changed to ईर् *ir*, and after labials and व् *v*, to ऊर् *ûr*

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with व् *v*, by an auxiliary इ, *e g* दधुस्, *dadh-ús*, 3[rd] plur of धा *dhâ*, participle दधिवत् *dadh-i-vát*, etc , तेनुस् *ten-ús* (§ 117, 7), तेनिवत् *ten-i-vát*, etc ; ईजुस् (§ 118, ईज्) ईजिवत्, etc

Anomalous forms are जगन्वत् *jaganvat* (and regularly जग्मिवत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जघ्निवत्) from हन्, 'to strike,' दाश्वत्, °वन्, etc , from दाश्, 'to worship,' मीढ्वत्, etc , from मिह्, 'to sprinkle,' साह्वत्, etc , from सह्, etc , 'to bear,' etc

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or कृ with the form ending in the affix आम्, *e g* (*cf* § 123) छादयामासिवत् (°वन्, °वान्, °वास्, °वस्, °उष्), or छादयां चकृवत्, etc , or छादयां बभूवत्, etc , 'having covered'

§ 170 The participles of the present Âtmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Âtmanepada and of the passive voice are formed by the affix मान *mâna*, which is attached to that form of the corresponding third persons plural, which is left after the final न्ते *nte* has been rejected, *e g*

	3[rd] plur present Âtm	participle
(*cf* § 80)	बोधन्ते *bodhante* 'they know'	बोधमान *bódhamâna* 'knowing'
	नह्यन्ते *ndhyante*	नह्यमान *ndhyamâna*
	तुदन्ते *tudante*	तुदमान *tudámâna*
	बोधयन्ते *bodhayante*	बोधयमान *bodhayamâna*

3rd plur present Âtm	participle.
बुबोधिषन्ते *bubodhishante*	बुबोधिषमाण (*cf* § 16) *bubodhishamâṇa*
नमस्यन्ते *namasyánte*	नमस्यमान *namasyámâna*
पितरन्ते *pitárante*	पितरमाण *pitáramâṇa*

3rd plur of the present of the passive.	participle.
(*cf* § 161) दृश्यन्ते *dṛçyánte* they are seen	दृश्यमान *dṛçyámâna* being seen
(*cf* § 162) शीयन्ते *çîyánte*	शीयमाण (§ 16) *çîyámâṇa*
स्तूयन्ते *stûyánte*	स्तूयमान *stûyámâna*
क्रियन्ते *kriyánte*	क्रियमाण (§ 16) *kriyámâṇa*

3rd plur of the second future, Âtm and passive.	participle.
(*cf* §§ 159 and 164) नेष्यन्ते *neshyánte* they will lead, or they will be led	नेष्यमाण (§ 16) *neshyámâṇa* what will lead, or will be led.
छेदिष्यन्ते or छेत्स्यन्ते	छेदिष्यमाण (§ 16) or छेत्स्यमान

3rd plur of the second future of the passive voice alone.	participle.
(*cf* § 166 Ex.4, p 151) नायिष्यन्ते *nâyishyánte* they will be led	नायिष्यमाण (§ 16) *nâyishyámâṇa* what will be led
दायिष्यन्ते	दायिष्यमाण (§ 16)

§ 171 The participles of the present Âtmanepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Âtmanepada are formed by the affix आन *ânâ*, or without accent आन *âna*.

In the present it is attached to the third person plural after having rejected the final अते *ate* in the perfect to the third person plural after having cut off the final इरे *ire* e.g

	3rd plur present	participle
(cf § 85)	चिन्वते *chinvate* 'they arrange'	चिन्वान *chinvâná* 'arranging'
	आप्नुवते *âpnuvâte*	आप्नुवान *âpnuvâná*
	तन्वते *tanvâte*	तन्वान *tanvâná*
	युनते *yunâte*	युनान *yunâná*
(cf § 104)	लिह्ते *lihâte*	लिहान *lihâná*
(cf § 105)	पिप्रते *piprate*	पिप्राण *piprâna*
(cf § 107)	युञ्जते *yuñjâte*	युञ्जान *yuñjâná*
(cf § 108)	दद्ते *dâdate*	ददान *dâdâna*
	3rd plur of the reduplicated perfect	participle
(cf § 117)	ददिरे *dadiré* 'they have given'	ददान *dadâná* 'having given'
	शिश्रियिरे *çiçyiré*	शिश्रियाण *çiçyâná*
	चिक्रियिरे *chikriyire*	चिक्रियाण (§ 16) *chikriyâná*
	दुदुविरे *duduviré*	दुदुवान *duduvâná*
	लुलुविरे *luluviré*	लुलुवान *luluvâná*
	दध्रिरे *dadhriré*	दध्राण *dadhrâná*

Exception. The participle of the present of the verb आस्, II 2, Âtm, 'to sit,' is आसीन *âs-îná*, 'sitting' (in the Veda also regularly आसान)

§ 172 There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन्त् *vant*, to the participle of the perfect of the passive voice (§ 173), e g. भुक्त *bhuktá*, 'eaten,' भुक्तवन्त् *bhuktá-vant*, 'having eaten'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *tá* or sometimes न *ná*, e g जि *ji*, 'to conquer,' जित *ji-tá*, 'conquered ' लू *lū* 'to cut,' लून *lū ná*

I. त *tá* 1 is attached immediately to the primitive verbs ending in vowels (except ॠ cf II) or diphthongs, and also to many of those which end in consonants

Final ऐ *ai* is mostly changed to आ *a*, e.g दै *dai* to purify' दात *da tá*. Final ए *e* and ओ *o* and sometimes also ऐ *ai* and आ *a* are changed to ई *ī* (by the influence of the accent on the following syllable), e.g धे *dhe*, to drink,' धीत *dhī tá* पा *pa* 'to drink,' पीत *pī-tá*; in some instances to इ *i*, e.g स्था *sthā* 'to stand,' स्थित *sthi-tá*; मे to barter मित (see the alphabetical list of anomalies in IV)

Other final vowels are generally left unchanged, e g पा *pá* 'to protect,' पात *pa-tá* नी, to lead, नीत; स्तु to praise,' स्तुत; भू to become, भूत; कृ, 'to make, कृत

Verbs ending in म् when attaching त immediately follow the rule given in § 95 3, and lengthen a penultimate अ, e.g क्लम्, 'to be sad,' क्लान्त

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3 the exception and § 102 Thus, according to § 96, 3, मद्, to get drunk, makes मत्त; सिध् to become perfect, सिद्ध; लुभ् 'to covet,' लुब्ध; according to § 98, 1, पृच्, to mix, makes पृक्त; युज् to join, युक्त according to § 98, 2, तक्ष्, 'to pare,' makes तष्ट; स्पृश्, to touch स्पृष्ट; according to § 98, 3, and the exception, लिह्, to lick, makes लीढ; दुह् to milk, दुग्ध according to § 102, मृज्, 'to clean makes मृष्ट मुह्, 'to be foolish,' मूढ or मुग्ध

As the acute falls on the affix, the base is often weakened, i.e य is often changed to इ व to उ र to ऋ and a penultimate nasal rejected, e.g यज्, to sacrifice,' makes इष्ट (cf § 102); वच् 'to speak,' उक्त; प्रछ्, to ask, पृष्ट दंश्, to bite, दष्ट (cf the anomalies in IV)

2. Most primitive verbs ending in consonants and all the derivative verbs insert इ between the base and the affix. In some instances a penultimate इ, उ, and ऋ is changed to ए, ओ, and अर्, i.e. guna (cf. my K. G. § 374, Rem. 2, V. G. § 895, 9).

The derivative verbs formed with अय reject this affix, e.g. वोधय, causal of बुध्, वोधित; others ending in अ reject this vowel, e.g. लोलूय, second frequentative of लू, 'to cut,' लोलूयित; those ending in य preceded by a consonant follow the rule given in § 56, 3, e.g. वेभिद्य, second frequentative of भिद्, वेभिदित; नमस्य, denominative, नमस्यित or नमसित.

II. न *ná* is affixed instead of त *tá*.

1. To verbs ending in ॠ, which, when preceded by labials or व्, is changed to ऊर्, when preceded by other consonants, to ईर्, e.g. वॄ, 'to choose,' वूर्ण (cf. § 16), स्तॄ, 'to stretch,' स्तीर्ण.

2. To many verbs which begin with a compound consonant, containing य्, र्, ल्, or व्, and terminate in आ, ए, ऐ, or ओ. The final diphthongs must be changed to आ, e.g. ग्लै, 'to become exhausted,' ग्लान.

3. To some verbs ending in द् which then becomes न्, e.g. छिद्, 'to cut,' छिन्न.

4. In some sporadic instances (cf. IV.).

III. Some verbs which cannot form a participle of this kind substitute an adjective for it, e.g. शुष्, 'to dry,' makes शुष्क, पच्, 'to cook,' पक्व (cf. IV.).

IV. Alphabetical List of the Most Remarkable Anomalies.

Participle	Verb	Participle	Verb
अक्त	अञ्च् 'to go' and अञ्ज् 'to anoint'	ऋर्ण, only with prepositions.	ऋ 'to go'
अक्ण	अञ्च् 'to go'		
अणित	अण् 'to sound.'	आन्त	अन् 'to breathe'

Participle.	Verb	Participle	Verb
इद्ध	इन्ध् 'to kindle.	क्षाम (cf III)	क्षै 'to decrease.
इष्ट	यज् 'to sacrifice and इष् 'to wish.'	क्षित	क्षिण् 'to injure and क्षि to destroy
उक्त	वच् 'to speak.'	क्षीण	क्षि 'to destroy
उत	वे 'to weave.	क्षीब intoxicated (cf III)	क्षीव् to spit
उत्त	उन्द् to be wet		
उदित	वद् 'to speak.		
उन्न	उन्द् 'to be wet	क्षुण्ण	क्षुद् 'to grind
उप्त	वप् to sow	क्ष्मात	क्ष्माय् to shake.
उभित	उभ् to fill.	क्ष्यूत	क्षिव् and क्षीव् to spit
उशित	वश् 'to wish		
उषित	वस् to dwell		
ऊढ	वह् to bear	क्ष्विण्ण	क्ष्विड् to sound inarticulately and to be unctuous'
ऊत	ऊय् to weave and अव् to protect	क्ष्विदित	
ऊर्ण	ऊर्व् to injure.	खात	खन् 'to dig
ऋत	ऋण् and ऋ 'to go	ख्यात	ख्या 'to speak
ऋफित	ऋम्फ् to injure.	गत	गम् to go
कपित only in certain significations	कम्प् to tremble	गीत	गै 'to sing
		गुफित	गुम्फ् to tie
		गूण	गु and गू to void excrement.'
कान्त	कन् to shine and कम् 'to love.	गूर्ण	गुर् गूर् and गुर्व् 'to make an effort
कुग्न	कुच् to be crooked and कुञ्च् 'to steal.	गृहीत	ग्रह् 'to take.
कुषित	कुष् II 9 to afflict.	ग्रथित	ग्रन्थ् to tie.
कृश (cf III)	कृश् to become thin	ग्लुक्त	ग्लुच् 'to go and ग्लुञ्च् to rob
क्नूत	क्नूय् 'to stink	घृत	घृण् to shine and घृ 'to shine and to sprinkle.'
क्रुग्ण	क्रुच् 'to be crooked.		
चत	चत् to hurt.	चक्त	चक् to hop

Participle	Verb
चित	चाय् 'to worship' and चि 'to arrange'
चुक्त	चुच्य् 'to express juice.'
चुन्न	चुन्द् 'to perceive'
छात and छित	छो 'to cut'
छृण्ण	छृद् 'to shine'
जग्ध	घस् 'to eat.'
जात	जन् 'to produce' and जै 'to wane'
जीत	ज्यो 'to restrain'
जीन	ज्या 'to become old'
जूत	जु 'to hurry,' in the Veda.
जूर्ण	जुर्व् 'to hurt,' जॄ 'to grow old,' and ज्वर् 'to be feverish'
डीन (डीत)	डी 'to fly'
तक्त	तञ्च् and तञ्ज् 'to contract'
तत	तन् 'to stretch'
तुपित	तुम्प् 'to hurt'
तुफित	तुम्फ् 'to hurt'
तूर्त	तुर्व् 'to overcome' in the Veda
तूर्ण	तुर्व् 'to hurt,' and त्वर् 'to hurry'
तृढ	तृंह् and तृह् 'to hurt'
तृण्ण	तृद् 'to hurt'
तृत	तृष् 'to eat'

Participle.	Verb
तृपित, तृफित	तृम्प्, तृम्फ् 'to be satisfied'
०त्त, *cf* दत्त	
त्राण, त्रात	त्रै 'to protect'
त्रुपित, त्रुफित	त्रुम्प्, त्रुम्फ् 'to hurt'
त्वक्त	त्वञ्च् 'to go.'
थूर्ण	थुर्व् 'to hurt'
दत्त	दा 'to give' and दै 'to protect'

After prepositions, ending in vowels, the syllable द may be rejected and then a preceding इ or उ must be lengthened, *e g* प्रदत्त or प्रत्त, निदत्त or नीत्त, सुदत्त or सूत्त

Participle.	Verb
दब्ध	दम्भ् 'to hurt'
दरिद्रित	दरिद्रा 'to be in distress'
दष्ट	दंश् 'to bite'
दित	दो 'to tie'
दीन	दी 'to go to ruin'
दून	दु 'to suffer pain'
दूर्ण	दुर्व् 'to hurt'
दृढ	दृंह् 'to fasten'
दृफित	दृम्फ् 'to hurt'
द्यूत and द्यून	दिव् 'to play'
धित	धा 'to hold,' in the Veda

Participle.	Verb	Participle.	Verb
धीत	धे 'to drink,' and धी 'to think,' in the Veda.	ब्लीन s. ब्लीण	
धूर्ण	धुर्व् and धूर् 'to hurt	भग्न	भञ्ज् 'to break.
धौत	धाव् 'to cleanse.'	भर्ण	भर्व् 'to injure.'
ध्यात	ध्यै 'to think	भुग्न	भुज् 'to bend.'
ध्वस्त	ध्वंस् 'to fall.'	भृष्ट	भ्रस्ज् 'to fry' and भृंश् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	भ्रष्ट	भ्रंश् 'to fall.
नत	नम् 'to bow to'	भीण	भी 'to fear
नद्ध	नह् 'to tie.'	मात्त	मह् to hold'
नुत्त and नुन्न	नुद् 'to push on'	मग्न	मज्ज् 'to dive.
पक्व (cf. III)	पच् 'to cook.'	महित	मह् to hold.'
पीत	पा to drink'	मत	मन् 'to think
पीन	प्याय् to be exuberant.'	मत्त	मद् to get drunk.
पूत	पूय् 'to stink' and पू 'to purify	मथित	मन्थ् 'to churn'
पूर्ण	पूर् 'to fill	मित	मा 'to measure' and मे 'to barter'
पूर्त	पॄ 'to fill	मीन	मी 'to hurt'
पृष्ट	प्रच्छ् 'to ask.'	मुक्त	मुच् 'to deceive' and मुच् 'to let loose.'
प्यान	पी and प्याय् to be exuberant.	मूत	मव् and मू 'to bind.
प्रीण (प्रीत)	प्री 'to love.'	मूर्ण	मुर्व् to tie' and मृ to kill.'
प्रौढ	प्र+वह् cf. ऊढ.	मूर्त	मूर्छ् 'to be faint.'
प्लीन	प्ली 'to go'	मृष्ट	मृज् 'to wipe.' मृश् 'to touch' and मृष् 'to endure patiently
फाण्ट	फण् 'to go.	म्रुक्त	म्रुच् and म्रुच् 'to go'
फुल्त and फुल्ल	फल् to bear fruit.	म्लिष्ट	म्लेच्छ् 'to speak barbarously
बद्ध	बन्ध् 'to bind.	म्लुक्त	म्रुच् and म्लुच् 'to set.
बुधित	बुध् to perceive.		
बुद्ध	बुन्द् to perceive.		

Participle	Verb
यत	यम् 'to restrain'
रक्त	रञ्ज् 'to colour.'
रत	रम् 'to rest'
रिफित	रिम्फ् 'to hurt'
रुग्ण	रुज् 'to break'
लगित	लङ्ग् 'to go limpingly.'
लग्न	लग् 'to adhere' and लज् or लज्ज् 'to be ashamed'
(उद् S) लाघ (cf III.)	लाघ् 'to be able' or 'equal to'
लीन	ली 'to adhere'
लुक्त	लुञ्च् 'to pull out'
लून	लू 'to cut.'
वक्त	वञ्च् 'to go'
वत	वन् 'to ask'
वान	वै 'to become dry'
विग्न	विज् 'to tremble'
विचित	व्यच् 'to deceive'
वित्त / विन्न	विद् 'to gain,' 'to find.'
वीत	व्ये 'to surround'
वृक्ण	व्रश्च् 'to tear'
वृत	वृण् 'to eat' and वृ 'to select'
व्रीण	व्री 'to choose'
व्रीन (or व्लीन)	व्री (or व्ली) 'to select,' etc
शयित	शी 'to lie down'
शस्त	शंस् 'to praise' and शस् 'to hurt'

Participle	Verb
शात	(श्रै 'to cook') and शो 'to sharpen'
शित	शो and शि 'to sharpen'
शिष्ट	शास् 'to instruct' and शिष् 'to leave'
शीत / शीन	श्यै 'to curdle' cf. श्यान
शुक्त	शुच्य् 'to express juice' and शुच् 'to be pure'
शुधित	शुन्ध् 'to purify'
शुभित	शुभ् 'to shine'
शुष्क (cf III)	शुष् 'to become dry'
शून	श्वि 'to swell'
शृत	श्रा and श्रै 'to cook' cf श्राण
श्यान	श्यै 'to curdle'
श्रथित	श्रन्थ् 'to tie'
श्रब्ध	श्रम्भ् 'to be careless'
श्राण	श्रा and श्रै 'to cook'
S षाढ	सह् 'to bear,' in the Veda
ष्ठ्यूत	ष्ठिव् and ष्ठीव् 'to spit'
सक्त	सञ्ज् 'to adhere to,' 'to go'
सचित	सश्च् 'to go'

Participle.	Verb.	Participle.	Verb.
सत्त in the Veda, सन्न commonly (conform to II.3)	सद् to sit.'	स्फीत	स्फाय् to swell
		स्फूर्ण	स्फुर्ज् to thunder
		स्फूर्त	स्फुर्छ् to expand'
		स्यन्न	स्यन्द् to ooze.'
		स्यूत	सिव् to sew
सात	सन् to obtain'	स्रस्त	स्रंस् 'to fall.'
सित	सो 'to destroy' and सि 'to bind.	स्रिब्ध	स्रिभ् to kill.
		स्रूत	स्रिव् to go'
सिन (सित)	सि to bind.	स्वक्त	स्वञ्ज् to embrace.
सिद्ध	सिध् to kill	६ स्वान्त	स्वन् 'to sound.'
सीत	शि to waste.	स्वूर्ण	स्वुर्छ् to expand; स्वृ to injure.
सुप्त	स्वप् to sleep		
सृब्ध	सृभ् to kill.	हत	हन् to kill.'
सोढ	सह् to bear	हान	हा to go'
स्कन्न	स्कन्द् 'to ascend.	हित	धा 'to hold.
स्कब्ध	स्कम्भ् 'to make firm	हीन	हा to leave
स्तुब्ध	स्तुम्भ् 'to make firm	हूत	ह्वे 'to call'
स्तब्ध	स्तम्भ् 'to make firm	ह्वर्ण	ह्वर्छ् to be crooked
(म ६) स्तीत, स्तीम	स्त्यै 'to be collected	ह्रीण (ह्रीत)	ह्री to be ashamed.
		ह्रुत	ह्रु to be crooked in the Veda
स्तुब्ध	स्तुभ् to make firm.		
स्थित	स्था 'to stand	ह्लन्न	ह्लाद् to be glad

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तव्य *távya* (or तव्य *tavyà*), अनीय *aníya* य *yá* also with independent svarita *yà* and without accent *ya* (or त्य *tya*) or एलिम *elima*

These forms have nearly the same signification as the Latin participles in *ndus* like *amandus*, and imply that the action which the verb expresses must be done, or is ordered caused allowed, deserves to be done.

I The verbs in taking तव्य *tavya*, follow the rules prescribed in §§ 154 155 156 and Exc. 1, § 157, 1 *e.g.*

According to § 154 दातव्यं dâ-távya (or दातव्यं dâ-tavyà), 'to be given,' what may or ought to be given,' जेतव्य from जि, म्लातव्य from म्लै, भवितव्य from भू, जरितव्य or जरीतव्य from जॄ, पतितव्य from पत्

According to § 155 घ्रातव्य from घ्रो, बोधयितव्य from बोधय, causal of बुध्, बेभिदितव्य from बेभिद्य, second frequentative of भिद्, नमस्यितव्य or नमसितव्य, from नमस्य, denominative

According to § 156 जेतव्य from जि, श्वयितव्य from श्वि, स्तोतव्य from स्तु, च्यवितव्य from च्यु, भवितव्य from भू, कर्तव्य from कृ, करितव्य or करीतव्य from कॄ, स्वेदितव्य from स्विद्, बोधितव्य from बुध्, पर्चितव्य from पृच्

According to § 156, Exc 1 कुचितव्य from कुच्, गुवितव्य from गू, बुबोधिषितव्य, बेभिदितव्य

According to § 157, 1, गन्तव्य from गम्, भेत्तव्य from भिद्, क्रोद्धव्य from क्रुध्, योक्तव्य from युज्, भ्रष्टव्य from भ्रज्, लेढव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नद्धव्य from नह्, भ्रष्टव्य from भ्रज्ज्, वोढव्य from वह्

II Before अनीयं aníya and य ya·

1. Final अ of the verb is rejected, e g लोलूय lolúya, second frequentative of लू lû, लोलूयनीयं lolúy-aníya, लोलूय्यं lolúy-yà The derivative verbs ending in the affix य preceded by a consonant follow before अनीय the rule given in § 56, 3, e g बेभिद्य, second frequentative of भिद्, बेभिदनीयं, नमस्य, denominative, नमस्यनीयं or नमसनीयं, before the affix य they reject their final य, e g बेभिद्यं, नमस्यं The verbs ending in derivative अय reject this affix, e g बोधय, causal of बुध्, बोधनीयं, बोध्यं

2. Before अनीय final ए, ऐ, and ओ are changed to आ and the initial अ of the affix is rejected, e g धे 'to drink,' धानीय Before य, these diphthongs as well as final आ are changed to ए, e g दा, 'to give,' दै, 'to protect,' and दो, 'to cut,' make देयं

3 Final इ and ई are changed before अनीय to अय्, and before य to ए, e g चि 'to arrange,' चयनीयं, चेयं, नी नयनीयं, नेयं

Exception Two verbs ending in इ take त्य instead of य and leave the vowel unchanged, viz. इ, 'to go, इत्य and जि to conquer जित्य (but also regularly जेय), two others ending in इ and one in ई change their finals before the affix य to आय् e.g क्री 'to buy, क्राय्य

4. Final उ and ऊ are changed to अव् e.g च्यु 'to move,' च्यवनीय, च्यव्य But when the participle implies 'absolute necessity' they are changed before य to आव् e.g भू भाव्य.

Some verbs ending in उ take त्य instead of य and leave the vowel unchanged e.g स्तु to praise,' स्तुत्य

5 Final ऋ and ॠ are changed before अनीय to अर्, before य to आर् e.g कृ, 'to make,' and कॄ, to throw करणीय (§ 16) कार्य

Some verbs ending in ऋ take त्य instead of य before which the vowel remains unchanged, e.g वृ to screen,' etc. वृत्य

6. इ and उ, followed by a single radical consonant are changed to ए and ओ (guna) e.g छिद् 'to split' छेदनीय, छेद्य बुध् बोधनीय बोध्य ऋ followed by one radical consonant before अनीय and very rarely before य (*cf* the anomalies in 8, e.g वर्ष्य *varshya*) becomes अर् (guna) e.g तृप्, 'to be satisfied, तर्पणीय (§ 16) but तृप्य

Exception to the rules 3-6 The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g कुचनीय, बुबोधिषणीय (§ 16) बिभिद्नीय, कुच्य बुबोधिष्य, बिभिद्य But final *u* before अनीय is changed to *uv*, e.g गुवनीय from गु or गू (against 4)

7 When the affix य is attached,

(*a*) A radical अ, followed by a single radical consonant, except a labial, is lengthened e.g पद् to go, पाद्य but शप् 'to execrate, शप्य

(*b*) The final च् and ज् of those verbs which attach the termination of the participle of the perfect of the passive voice immediately are changed to क् and ग् e.g पच् 'to cook (forming as participle of the perfect passive पक्व, § 173 IV) makes पाक्य, युज्

(participle of the perfect passive युक्त) योग्यं. But the consonant is left unchanged when the participle implies 'absolute necessity,' *e g* पाच्यं

8 Alphabetical List of the most Notable Anomalies of the Participles formed by तव्य, अनीय, य, त्य.

Participle	Verb
अर्च्य 'to be praised, revered'	अर्च् 'to praise'
इत्य	इ 'to go'
ऽउद्य	वद् 'to speak,' in compounds
ऊर्णुवितव्य or ऊर्णवितव्य	ऊर्णु 'to cover'
ऋतीयितव्य or अर्तितव्य ऋतीयनीय or अर्तनीय ऋतीय्य or ऋत्य	ऋत् 'to blame'
कामयितव्य or कमितव्य कामनीय or कमनीय काम्य	कम् 'to love'
कुत्य कूय	कु कू 'to cry'
कृत्य and regularly कार्य	कृ 'to make'
कृष्टव्य and regularly कर्ष्टव्य	कृष् 'to draw'
क्षवितव्य	क्षु 'to sneeze'
क्ष्णवितव्य	क्ष्णु 'to sharpen'
खेय	खन् 'to dig'
गद्य (after prepositions regularly गाद्य)	गद् 'to speak'
गुत्य गूय	गु गू 'to void excrement'
गूहितव्य or गोढव्य गूहनीय गुह्य or regularly गोह्य	गुह् 'to cover'
गृह्य (Vedic, commonly, according to the rule, ग्राह्य)	ग्रह् 'to take'

Participle.	Verb
गोपायितव्य or गोपितव्य गोपायनीय or गोपनीय गोपाय्य or गोप्य	गुप् 'to protect.
चत्य	चत् 'to abscond.
चर्त्य	चृत् to connect.
चर्य (but after prepositions regularly चार्य)	चर् 'to go
चायितव्य	चाय् 'to worship.'
(उपऽ) चाय्य	चि 'to arrange.
जन्य and जाम्य	जन् to bring forth.
जित्य and जेय	जि to conquer
जुष्य	जुष् 'to be pleased.
डयितव्य	डी to fly
तक्य	तक् to endure.
त्याज्य	त्यज् 'to abandon.
त्राप्य	त्रप् 'to be ashamed.
दरिद्रितव्य दरिद्र्य	दरिद्रा 'to be in distress.
दातव्य दानीय	दी 'to go to ruin, of course also from दा दे दो
दाभ्य or regularly दम्भ्य	दम्भ् 'to hurt.'
दीधितव्य दीध्यनीय दीध्य	दीधी to shine.
दुह्य or regularly दोह्य	दुह् 'to milk
दृत्य	दृ to respect.
द्रष्टव्य	दृश् 'to see.'
धूपायितव्य or धूपितव्य धूपायनीय or धूपनीय धूपाय्य or धूप्य	धूप् 'to fumigate.'

Participle	Verb
धूय	धू 'to shake.'
ध्रुत्य	ध्रु 'to stand firm'
नंष्टव्य	नश् 'to perish'
(उद्ऽ) नीय	नी 'to lead'
नुत्य नूय	नु नू 'to praise'
पणायितव्य or पणितव्य पणायनीय or पणनीय पणाय्य or पण्य	पण् 'to praise'
पनायितव्य or पनितव्य पनायनीय or पननीय पनाय्य or पन्य	पन् 'to praise'
प्यातव्य	प्याय् 'to be exuberant'
भज्य and regularly भाग्य	भज् 'to divide'
भर्ष्टव्य or भ्रष्टव्य भर्ज्जनीय or भ्रज्जनीय भर्ज्ज्य or भ्रज्ज्य	भ्रज्ज् 'to fry.'
भृत्य and regularly भार्य	भृ 'to bear.'
भोज्य when the verb signifies 'to eat,' otherwise regularly भोग्य	भुज् 'to eat,' 'to enjoy'
मङ्क्तव्य	मज्ज् 'to dive'
मद्य (but with prepositions regularly माद्य)	मद् 'to get drunk'
मातव्य मानीय	मी 'to hurt,' of course also from मा 'to measure,' and मे 'to barter'
मार्ग्य and मृज्य मार्ष्टव्य and मार्जितव्य मार्जनीय	मृज् 'to wipe.'
म्रष्टव्य or मर्ष्टव्य	मृश् 'to touch'
यज्य (Vedic, and याज्य)	यज् 'to sacrifice'

Participle.	Verb
यत्य	यत् to endeavour
यवितव्य	यु to bind.
याव्य cf यव्य	
याव्य after the preposition आ	यु to bind.
युग्य	युज् to join'
योग्य after the prepositions नि and प्र	युज् to join.
राव्य	रु to sound.
लम्भ्य and regularly लभ्य	लभ् to obtain
लातव्य, लानीय and regularly लेतव्य, लयनीय	ली to adhere
लाप्य	लप् 'to speak
वद्य (cf उद्य)	वद् 'to speak
वरितव्य or वरीतव्य	वृ to select,' etc
वर्ष्य or वृष्य	वृष् to rain.
वाच्य	वच् to speak.
विच्छायितव्य or विच्छितव्य, विच्छायनीय or विच्छनीय, विच्छाय्य or विच्छ्य	विच्छ् to go
वृत्य or वार्य	वृ to select etc.
वोढव्य	वह् to bear
शक्य	शक् to be able.
शयितव्य	शी to lie down
शस्य and शंस्य	शंस् 'to praise
शिष्य	शास् 'to instruct.
श्वयितव्य	श्वि 'to go'
सह्य	सह् to endure'
साव्य after the preposition आ	सु to beget'
सृज्य but सर्ग्य after the prepositions अव and सम्	सृज् 'to abandon.'
सोढव्य	सह् to endure.'
स्प्रष्टव्य or स्पर्ष्टव्य	स्पृश् to touch
स्फातव्य	स्फाय् 'to swell.

Participle.	Verb
स्रप्तव्य or सर्प्तव्य	सृप् 'to go'
स्रवितव्य	स्रु 'to flow'
स्रष्टव्य	सृज् 'to abandon'

ABSOLUTIVES FORMED BY त्वा *tvā*, य *ya* (त्य *tya*), AND अम् *am*

§ 175 These forms generally denote that the action which the verb expresses has been done, and that some other action follows it Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolutive

§ 176 The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolutive त्वा *tvā*, those which are compounded with prepositions, etc, य *ya*, or when they end in a short vowel, त्य *tya*, e g भू *bhū* makes भूत्वा *bhū-tvā*, जि *ji* जित्वा *ji-tvā*, प्र + भू प्रभूय *pra-bhū-ya*, सम् + जि संजित्य, *saṁ-ji-tya*

§ 177. The affix त्वा is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e g ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, नी नीत्वा, यु युत्वा, भू भूत्वा, कृ कृत्वा।

Final ऋ becomes ईर्, and after labials and व्, ऊर्, e g तॄ, 'to cross,' तीर्त्वा, पॄ, 'to fill,' पूर्त्वा।

Final diphthongs are changed to आ, e g दै 'to purify,' दात्वा

Further, त्वा is immediately subjoined also to many primitive verbs ending in consonants (*cf* my V G. § 914, I and Ausnahme and Bemerkung), and the finals of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive त (§ 173, I 1), *e g* क्षम् क्षान्त्वा, मद् मत्त्वा, सिध् सिद्ध्वा, लभ् 'to obtain,' लब्ध्वा, पच् 'to cook,' पक्त्वा, युज् युक्त्वा, तक्ष् तष्ट्वा, स्पृश् स्पृष्ट्वा, लिह् लीढ्वा, दुह् दुग्ध्वा, मृज् मृष्ट्वा, मुह् मूढ्वा, or मुग्ध्वा Final इव् is changed to यू, *e g* दिव् 'to play,' द्यूत्वा

The greater number of the primitive verbs with final con-

sonant and some of those which end in इ, ई, उ or ऊ and all the derivative verbs insert इ; e.g. पत् पतित्वा.

When इ is inserted:—

1. Final इ and ई are changed to ए, उ and ऊ to ओ (guna); e.g. पू 'to purify' पवित्वा (or without इ पूत्वा).

2. Penultimate ऋ is changed to अर्; e.g. पृच् 'to mix' पर्चित्वा.

3. The verbs ending in इव् change इ to ए; e.g. दिव् देवित्वा (or द्यूत्वा as observed before).

4. Other verbs with penultimate इ or उ may optionally change them to ए and ओ (guna); e.g. लिख् 'to write' लिखित्वा or लेखित्वा; द्युत् 'to sparkle' द्योतित्वा or द्युतित्वा. When इ and उ at the same time are the initial letters of the verb, they must be changed to ए and ओ; e.g. इष् 'to wish' एषित्वा (also without इ इष्ट्वा). The verbs noticed in the exception to § 141 leave their इ and उ unchanged; e.g. कुषित्वा &c.

5. Final अ is rejected; e.g. बोभूय बोभूयित्वा, बुबोधिष बुबोधिषित्वा, बोधय बोधयित्वा; and the rule given in § [illegible] applies also here; e.g. बेभिद्य, second frequentative of भिद्, makes बेभिदित्वा; नमस्य denominative नमस्यित्वा or नमसित्वा.

6. The anomalous changes which some verbs undergo before the affix त्वा are similar to those which occur in the perfect participle of the passive voice (§ 178, IV.). In fact, when the termination is attached immediately, the absolutive may be formed from many anomalous verbs by simply substituting त्वा for त or न of the perfect participle. Thus यज् makes in the perfect participle इष्ट, in the absolutive इष्ट्वा; वे उत उत्वा; गॄ गीर्ण गीर्त्वा; दा दत्त दत्त्वा; पा 'to drink' पीत पीत्वा; धा हित हित्वा; हन् हत हत्वा.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive; e.g. वञ्च् in the perfect participle वक्त, but in the absolutive वङ्क्त्वा or वक्त्वा.

In the verbs मज्ज् 'to dive,' and नश् 'to perish,' a nasal is optionally inserted before the last letter, e g मक्त्वा, or मङ्क्त्वा, नष्ट्वा, or नंष्ट्वा

मृज् forms मार्जित्वा or मृष्ट्वा, रध् रन्धित्वा

Observation In the Veda the affixes त्वाय *tvāya*, त्वी *tvī*, त्वानम् *tvānam*, and त्वीनम् *tvīnam*, sometimes are substituted for त्वा, e g गम् गत्वाय, पा 'to drink,' पीत्वी, पीत्वानम्, यज् इष्ट्वीनम्

§ 178 Before the affix य (§ 176) a radical ॠ is changed to ईर् and, when preceded by labials or व्, to ऊर्. Final ए, ऐ, and ओ are changed to आ. Final अ and the affix अय of the causals, verbs of the tenth conjugational class, and denominatives in अय are rejected, likewise the affix य of the second frequentative and of denominatives when preceded by a consonant, e g

प्र + तॄ	makes	प्रतीर्य
प्र + पॄ	"	प्रपूर्य
प्र + दै	"	प्रदाय
प्र + ग्लै	"	प्रग्लाय
प्र + लोलूय, second frequentative of लू,	"	प्रलोलूय्य
प्र + बोधय, causal of बुध् . .	"	प्रबोध्य
प्र + बेभिद्य, second frequentative of भिद्,	"	प्रबेभिद्य
प्र + नमस्य, denominative,	"	प्रनमस्य

Radical इ and उ, when followed by radical र् or व्, are lengthened, e g प्र + दिव् प्रदीव्य

Exc Derivative verbs ending in the affix अय, viz causals, verbs of the tenth conjugational class, and denominatives in अय reject only the final अ, when अय is preceded by a single consonant with अ before it, e g, प्र + कथय (tenth conjug cl) प्रकथय्य

§ 179 ALPHABETICAL LIST OF ANOMALOUS FORMS

Observation. The sign ऽ indicates that the following forms can be used only when the verb is compounded with a preposition —

Absolutive	Verb
ऽआपय्य (also regularly आप्य)	आपय causal of आप् 'to reach
ऽइज्य	यज् to sacrifice.'
ऽउच्य	वच् to speak.'
ऽउद्य	वद् to speak.
ऽउप्य	वप् to sow
ऽउश्य	वश् to desire
ऽउष्य	वस् to dwell.'
ऽऋतीय्य or ऽऋत्य	ऋत् to blame
ऽऋत्य	ऋण् and ऋ to go
ऽक्षत्य	क्षण् to wound
ऽक्षित्य	क्षिण् to hurt
ऽक्षीय	क्षि to destroy
ऽखाय (or खन्य)	खन् 'to dig
ऽगत्य (or गम्य)	गम् to go
ऽगृह्य	ग्रह् to seize
ऽगोपाय्य (or गुप्य)	गुप् to protect
ऽघृण्य	घृण् to shine and घृ to shine and sprinkle
ऽजागर्य	जागृ to wake
ऽजाय (or जन्य)	जन् to bring forth
ऽतत्य	तन् to stretch.
ऽतृण्य	तृण् to eat
ऽदाय	दी to go to ruin
ऽधूपाय्य (धूप्य)	धूप् 'to fumigate
ऽनत्य (or नम्य)	नम् to bow to
ऽपणाय्य (or पण्य)	पण्, पन् 'to praise
ऽपनाय्य (or पन्य)	
ऽपृच्छ्य	प्रच्छ् 'to ask
ऽप्लूय in the Veda	प्लु 'to swim
ऽभृज्ज्य	भ्रस्ज् to fry
ऽमत्य	मन् to think

Absolutive	Verb
ऽमाय	मि 'to throw,' and मी 'to hurt' (of course also from मा 'to measure,' and मे 'to barter')
ऽमित्य (or माय) . . .	मे 'to barter.'
ऽयत्य	यम् 'to restrain'
ऽयूय, in the Veda. . .	यु 'to bind'
ऽरत्य	रम् 'to rest'
ऽलम्भ्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य .	लभ् 'to obtain'
ऽलाय (or लीय) .	ली 'to adhere'
ऽवत्य	वन् 'to desire'
ऽविच्य	व्यच् 'to deceive'
ऽविच्छाय्य (or विच्छ्य) . .	विच्छ् 'to go'
ऽविध्य	व्यध् 'to pierce'
ऽवीय, optionally after the prepositions परि and सम्, otherwise regularly व्याय .	व्ये 'to surround'
ऽवृश्च्य .	व्रश्च् 'to tear'
ऽवृत्य .	वृण् 'to eat' and वृ 'to select,' etc
ऽशय्य . .	शी 'to lie down'
ऽशिष्य	शास् 'to teach'
ऽशूय . . .	श्वि 'to swell'
ऽसाय (or सन्य) .	सन् 'to obtain'
ऽसुप्य . . .	स्वप् 'to sleep'
ऽहत्य . . .	हन् 'to kill'
ऽहूय . . .	ह्वे 'to call'

The verbs which are enumerated in my V G § 154, 2, 2, reject their penultimate nasal, *e g* स्तम्भ् 'to stop,' विष्टभ्य (*cf* § 17)

§ 180 Before the affix अम् *am* the verb undergoes the same changes as before the termination इ *i* of the third person singular of the passive aorist (*cf* § 166) Thus दा to give त्रै to protect पू to purify, and दो to cut make in the third person singular of the passive aorist अदायि, in the absolutive दायम् चि अचायि, चायम् नु अनावि, नावम्, कृ and स्तृ अकारि, कारम् पत् अपाति पातम्, छिद् अच्छेदि, छेदम् नुद् अनोदि नोदम्, दृश् अदर्शि दर्शम् For some exceptions see my V G § 916.

Generally this absolutive is repeated, whereupon the second word rejects its accent and is compounded with the first The compound then signifies having performed repeatedly the action which the verb implies, *e.g* चायंचायम् from चि to arrange collect having arranged or collected repeatedly

INFINITIVE

§ 181 The infinitive is formed by attaching to the verb the affix तुम् *tum* before which the verb undergoes the same modifications as before the affix of the first active future तासि, etc.

Thus according to § 154 दा makes दातुम् *dā-tum* जि जेतुम् श्री श्रातुम्, भू भवितुम् वृ वरितुम् or वरीतुम्, पत् पतितुम् According to § 155 गै गातुम् बोधय बोधयितुम् बिभित्स बिभित्सितुम् नमस्य, denominative, नमस्यितुम् or नमसितुम्

According to § 156 जि makes जेतुम् but श्रि श्रयितुम् श्रु श्रोतुम्, but सु सवितुम्, भू भवितुम्, कृ कर्तुम् वृ वरितुम् or वरीतुम् क्लिद् क्लेदितुम्, बुध् बोधितुम् वृष् वर्षितुम् According to Exc I कुष् कुषितुम्, चुकोषिष चुकोषिषितुम् बिभित्स बिभित्सितुम्

According to § 157, 1, गम् makes गन्तुम्, भिद् भेत्तुम्, क्रुध् क्रोद्धुम्, युज् योक्तुम्, प्रच्छ् प्रष्टुम्, लिह् लेढुम्, दुह् दोग्धुम्, द्रुह् द्रोढुम् or द्रोग्धुम् (also with inserted इ, द्रोहितुम्), नह् नद्धुम्, भ्रस्ज् भ्रष्टुम्, वह् वोढुम्

The anomalies are similar to those which occur in the first future, *cf* § 160, *e g* ऊर्णुवितुम् or ऊर्णवितुम् in analogy with the first future Parasm ऊर्णुवितास्मि or ऊर्णवितास्मि, ऋतीयितुम् or अर्तितुम्, etc

§ 182 Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, *e g* इष्टये dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish'

§ 183 In the Veda infinitives are formed also by the affixes:

तवे *tave*, *e g* कर्तवे from कृ 'to make'

तोस् *tos*, *e g* स्थातोस् from स्था 'to stand'

तवै *tavái*, *e g* पातवै *pā́tavái*, from पा, 'to drink'

अम् *am*, *e g* आरुहम् from रुह् 'to mount,' with the preposition आ

ए *é*, *e g* दृशे from दृश् 'to see'

अस् *as*, *e g* विलिखस् from लिख् 'to write,' with the preposition वि

ऐ *ái*, *e g* प्रख्यै from ख्या 'to speak,' with the preposition प्र

स्यै *syai*, *e g* रोहिष्यै from रुह् 'to mount'

से *se*, *e.g* वक्षे from वह् 'to bear'

असे *ase*, *e g* चयसे from चि 'to arrange'

अध्यै *adhyai*, or with accent on the penultimate *ádhyai*, *e g* यजध्यै from यज् 'to sacrifice,' दुहध्यै from दुह् 'to milk'

cf my V G § 919

TABLE OF CONJUGATION

	Active. Parasmaipada.	Âtmanepada.	Passive.	
		PRESENT		
S 1	*bódhâmi*, I know	*bódhe*, I know	*budhyé*, I am	
2	*bódhasi* thou knowest	*bódhase*, thou knowest	*budhyáse* thou art	
3	*bódhati* he knows	*bódhate*	*budhyáte* he is	
D 1	*bódhâvas*, we two know	*bódhavahe*	*budhyâvahe*, we two are	known
2.	*bódhathas*, you two know	*bódhethe*	*budhyéthe*, you two are	
3.	*bódhatas*, they two know	*bódhete*	*budhyéte* they two are	
P 1	*bódhâmas*, we know	*bódhamahe*	*budhyâmahe*, we are	
2.	*bódhatha* you know	*bódhadhve*	*budhyádhve*, you are	
3	*bódhanti*, they know	*bódhante*	*budhyánte*, they are	
		PRESENT PARTICIPLE.		
	bódhant, knowing	*bódhamâna*, knowing	*budhyámana*, being known	
		IMPERFECT		
S 1	*ábodham*, I knew	*ábodhe*, I knew	*ábudhye*, I was known	
2.	*ábodhas*	*ábodhathâs*	*ábudhyathas*	
3	*ábodhat*	*ábodhata*	*ábudhyata*	
D 1	*ábodhâva*	*ábodhavahi*	*ábudhyâvahi*	
2.	*ábodhatam*	*ábodhethâm*	*ábudhyetham*	
3.	*ábodhatâm*	*ábodhetâm*	*ábudhyetâm*	
P 1	*ábodhama*	*ábodhâmahi*	*ábudhyamahi*	
2.	*ábodhata*	*ábodhadhvam*	*ábudhyadhvam*	
3.	*ábodhan*	*ábodhanta*	*ábudhyanta*	
		POTENTIAL		
S 1	*bódheyam* I may, or I might know	*bódheya*, I may know	*budhyéya*, I may be known	
2.	*bódhes*	*bódhethâs*	*budhyéthâs*	
3	*bódhet*	*bódheta*	*budhyéta*	
D 1	*bódheva*	*bódhevahi*	*budhyévahi*	
2	*bódhetam*	*bódheyâthâm*	*budhyéyâthâm*	
3.	*bódhetâm*	*bódheyatâm*	*budhyéyâtâm*	
P 1	*bódhema*	*bódhemahi*	*budhyémahi*	
2.	*bódheta*	*bódhedhvam*	*budhyédhvam*	
3.	*bódheyus*	*bódheran*	*budhyéran*	

	Active.		Passive.
	Parasmaipada	Âtmanepada	

IMPERATIVE

	Parasmaipada	Âtmanepada	Passive
S. 1	*bódhâm*, may I know	*bódhai*, may I know	*budhyái*, may I be known
2	*bódha* or *bódhatât*	*bódhasva*	*budhyásva*
3	*bódhatu* or *bódhatât*	*bódhatâm*	*budhyátâm*
D. 1.	*bódhâva*	*bódhâvahai*	*budhyấvahai*
2	*bódhatam*	*bódhethâm*	*budhyéthâm*
3	*bódhatâm*	*bódhetâm*	*budhyétâm*
P. 1	*bódhâma*	*bódhâmahai*	*budhyấmahai*
2	*bódhata* or *bódhatât*	*bódhadhvam*	*budhyádhvam*
3	*bódhantu*	*bódhantâm*	*budhyántâm*

PERFECT

	Parasmaipada	Âtmanepada	Passive
S. 1.	*bubódha*, I have known	*bubudhé*, I have known	*bubudhé*, I have been known, etc., like the Âtmanepada
2.	*bubodhitha*	*bubudhishé*	
3	*bubódha*	*bubudhé*	
D. 1	*bubudhivá*	*bubudhiváhe*	
2	*bubudhấthus*	*bubudhấthe*	
3	*bubudhấtus*	*bubudhấte*	
P. 1	*bubudhimá*	*bubudhimáhe*	
2	*bubudhá*	*bubudhidhvé*	
3	*bubudhús*	*bubudhiré*	

PARTICIPLE OF THE PERFECT

Parasmaipada	Âtmanepada	Passive
bubudhvát, etc., *cf* §§ 169, and 221 V, having known	*bubudhâná*, having known	*buddhá*, known
buddhávant, having known		

	Active. Parasmaipada.	Active. Âtmanepada.	Passive.
	AORIST OF THE SECOND FORM.		
S 1	*ábudham*, I had known	*ábudhe*, I had known	*ábudhe*, I had been known
2.	*ábudhas*	*ábudhathâs*	*ábudhathas*
3.	*ábudhat*	*ábudhata*	*ábodhi*
D 1	*ábudhava*	*ábudhávahi*	*ábudhávahi*, etc. like the Âtmanepada
2.	*ábudhatam*	*ábudhetham*	
3.	*ábudhatam*	*ábudhetam*	
P 1	*ábudháma*	*ábudhámahi*	
2.	*ábudhata*	*ábudhadhvam*	
3.	*ábudhan*	*ábudhanta*	
	AORIST OF THE FIFTH FORM.		
S 1	*ábodhisham* I had known	*ábodhishi*, I had known	*ábodhishi*, I had been known
2.	*ábodhís*	*ábodhishṭhás*	*ábodhishṭhas*
3	*ábodhít*	*ábodhishṭa*	*ábodhi*
D 1	*ábodhishva*	*ábodhishvahi*	*ábodhishvahi*, etc., like the Âtmanepada
2.	*ábodhishṭam*	*ábodhisháthám*	
3.	*ábodhishṭam*	*ábodhishátám*	
P 1	*ábodhishma*	*ábodhishmahi*	
2.	*ábodhishṭa*	*ábodhidhvam*	
3	*ábodhishus*	*ábodhishata*	
	FUTURE I		
S 1	*bodhitásmi*, I shall know	*bodhitáhe* I shall know	*bodhitáhe*, I shall be known, etc., like the Âtmanepada
2.	*bodhitási*	*bodhitáse*	
3	*bodhitá*	*bodhitá*	
D 1	*bodhitásvas*	*bodhitásvahe*	
2.	*bodhitásthas*	*bodhitásáthe*	
3.	*bodhitárau*	*bodhitárau*	
P 1	*bodhitásmas*	*bodhitásmahe*	
2.	*bodhitástha*	*bodhitádhve*	
3.	*bodhitáras*	*bodhitáras*	

	Active. Parasmaipada	Âtmanepada.	Passive
		FUTURE II	
S. 1	*bodhishyā́mi*, I shall [know	*bodhishyé*, I shall [know	*bodhishyé*, I shall be
2.	*bodhishyási*	*bodhishyáse*	known, etc., like the
3.	*bodhishyáti*	*bodhishyáte*	Âtmanepada
D. 1.	*bodhishyā́vas*	*bodhishyā́vahe*	
2	*bodhishyáthas*	*bodhishyéthe*	
3	*bodhishyátas*	*bodhishyéte*	
P. 1.	*bodhishyā́mas*	*bodhishyā́mahe*	
2.	*bodhishyátha*	*bodhishyádhve*	
3.	*bodhishyánti*	*bodhishyánte*	

PARTICIPLE OF THE FUTURE

Parasmaipada	Âtmanepada	Passive
bodhishyánt, what will know	*bodhishyámāna*, what will know	*bódhya*, or *bodhanī́ya*, or *bodhitávya*, what is or ought to be known

CONDITIONAL

	Parasmaipada	Âtmanepada	Passive
S. 1.	*ábodhishyam*, I should know	*ábodhishye*, I should know	*ábodhishye*, I should be known, etc., like the Âtmanepada
2	*ábodhishyas*	*ábodhishyathâs*	
3	*ábodhishyat*	*ábodhishyata*	
D 1	*ábodhishyâva*	*ábodhishyâvahi*	
2	*ábodhishyatam*	*ábodhishyethâm*	
3.	*ábodhishyatâm*	*ábodhishyetâm*	
P. 1.	*ábodhishyâma*	*ábodhishyâmahi*	
2	*ábodhishyata*	*ábodhishyadhvam*	
3.	*ábodhishyan*	*ábodhishyanta*	

PRECATIVE

	Parasmaipada	Âtmanepada	Passive
S. 1.	*budhyā́sam*, I pray, I may know	*bodhishīyá*, I pray, I may know	*bodhishīyá*, I pray, I may be known, etc, like the Âtmanepada
2	*budhyā́s*	*bodhishīshthā́s*	
3	*budhyā́t*	*bodhishīshtá*	
D. 1	*budhyā́sva*	*bodhishīváhi*	
2.	*budhyā́stam*	*bodhishīyā́sthâm*	
3	*budhyā́stâm*	*bodhishīyā́stâm*	
P. 1	*budhyā́sma*	*bodhishīmáhi*	
2	*budhyā́sta*	*bodhishīdhvám*	
3.	*budhyā́sus*	*bodhishīrán*	

ABSOLUTIVE

budhitvā́, or *bodhitvā́*, having known and having been known

INFINITIVE

bódhitum, to know

FREQUENTATIVE.

	First Form.		Second Form	
	Active.	Passive.	Active.	Passive.
	PRESENT			
S 1	*bóbodhmi*, I know repeatedly or *bóbudhîmi*	*bobudhyé* I am known repeatedly	*bobudhyé*, I know repeatedly	*bobudhyé*, I am known repeatedly, etc., like the Passive of the first form
2.	*bóbhotsi* or *bóbudhîshi*	*bobudhyáse*	*bobudhyáse*	
3.	*bóboddhi* or *bóbudhîti*	*bobudhyáte*	*bobudhyáte*	
D 1	*bobudhvás*	*bobudhyávahe*	*bobudhyávahe*	
2	*bobuddhás*	*bobudhyéthe*	*bobudhyéthe*	
3.	*bobuddhás*	*bobudhyéte*	*bobudhyéte*	
P 1	*bobudhmás*	*bobudhyámahe*	*bobudhyámahe*	
2.	*bobuddhá*	*bobudhyádhve*	*bobudhyádhve*	
3.	*bóbudhati*	*bobudhyánte*	*bobudhyánte*	
	PRESENT PARTICIPLE.			
	bóbudhat knowing repeatedly	*bobudhyámána*, being known repeatedly	*bobudhyámána*, knowing repeatedly	*bobudhyámána*, being known repeatedly
	IMPERFECT			
S 1	*ábobudham*, I knew repeatedly	*ábobudhye*, I was known repeatedly	*ábobudhye*, I knew repeatedly	*ábobudhye*, I was known repeatedly, etc., like the Passive of the first form
2.	*ábobhot* or *ábobudhîs*	*ábobudhyathâs*	*ábobudhyathâs*	
3	*ábobhot* or *ábobudhît*	*ábobudhyata*	*ábobudhyata*	
D 1	*ábobudhva*	*ábobudhyávahi*	*ábobudhyavahi*	
2.	*ábobuddham*	*ábobudhyethám*	*ábobudhyethám*	
3	*ábobuddhám*	*ábobudhyetam*	*ábobudhyetám*	
P 1	*ábobudhma*	*ábobudhyámahi*	*ábobudhyámahi*	
2.	*ábobuddha*	*ábobudhyadhvam*	*ábobudhyadhvam*	
3.	*ábobudhus*	*ábobudhyanta*	*ábobudhyanta*	

	First Form		Second Form	
	Active.	Passive	Active	Passive
	POTENTIAL			
S 1	*bobudhyấm*, I may know repeatedly	*bobudhyéya*, I may be known repeatedly	*bobudhyéya*, I may know repeatedly	*bobudhyéya*, I may be known repeatedly, etc., like the Passive of the first form
2.	*bobudhyấs*	*bobudhyéthâs*	*bobudhyéthâs*	
3	*bobudhyất*	*bobudhyéta*	*bobudhyéta*	
D. 1.	*bobudhyấva*	*bobudhyévahi*	*bobudhyévahi*	
2	*bobudhyấtam*	*bobudhyéyâthâm*	*bobudhyéyâthâm*	
3.	*bobudhyấtâm*	*bobudhyéyâtâm*	*bobudhyéyâtâm*	
P. 1.	*bobudhyấma*	*bobudhyémahi*	*bobudhyémahi*	
2.	*bobudhyấta*	*bobudhyédhvam*	*bobudhyédhvam*	
3	*bobudhyús*	*bobudhyéran*	*bobudhyéran*	
	IMPERATIVE			
S. 1.	*bóbudhâni*, may I know repeatedly	*bobudhyái*, may I be known repeatedly	*bobudhyái*, may I know repeatedly	*bobudhyái*, may I be known repeatedly, etc., like the Passive of the first form
2.	*bobuddhí* or *bobuddhất*	*bobudhyásva*	*bobudhyásva*	
3.	*bóboddhu* or *bóbudhîtu* or *bobuddhất*	*bobudhyátâm*	*bobudhyátâm*	
D 1	*bóbudhâva*	*bobudhyấvahai*	*bobudhyấvahai*	
2	*bobuddhám*	*bobudhyéthâm*	*bobudhyéthâm*	
3.	*bobuddhấm*	*bobudhyétâm*	*bobudhyétâm*	
P 1.	*bóbudhâma*	*bobudhyấmahai*	*bobudhyấmahai*	
2	*bobuddhá* or *bobuddhất*	*bobudhyádvam*	*bobudhyádhvam*	
3	*bóbudhatu*	*bobudhyántâm*	*bobudhyántâm*	

PERFECT

First Form. Active.

S 1 bobudhām̐ { *chakara* or *chakara* or *ása*, or *babhúva*, I have known repeatedly
2. *chakartha*, *ásitha* *babhúvitha*
3 *chakára*, *ása*, *babhúva*
D 1 *chakṛiva*, *ásiva*, *babhúviva*
2. *chakrathus* *ásathus* *babhúvathus*
3 *chakratus*, *ásatus*, *babhúvatus*
P 1 *chakṛima*, *asima*, *babhúvima*
2 *chakra*, *asa*, *babhúva*
3 *chakrus*, *asus*, *babhúvus*

First Form. Passive.

S 1 *chakre*, *ase*, *babhúve*, I have been known repeatedly
2. *chakṛishe* *ásishe*, *babhúvishe*
3. *chakre* *ase*, *babhúve*
D 1 *chakṛivahe*, *ásivahe* *babhúvivahe*
2. bobudhām̐ { *chakráthe* *asáthe*, *babhúváthe*
3 *chakráte*, *ásate*, *babhúváte*
P 1 *chakṛimahe*, *asimahe*, *babhúvimahe*
2. *chakṛiḍhve*, *ásidhve* *babhúvidhve* or *babhúviḍhve*
3 *chakrire*, *asire*, *babhúvire*

Second Form. Active.

S 1 *chakre*, *ása*, *babhúva*, I have known repeatedly
2. *chakṛishe*, *ásitha*, *babhúvitha*
3. *chakre*, *asa*, *babhúva*
D 1 *chakṛivahe*, *asiva*, *babhúviva*
2. bobudhām̐ { *chakráthe*, *ásathus* *babhúvathus*
3 *chakráte*, *ásatus* *babhúvatus*
P 1 *chakṛimahe*, *ásima*, *babhúvima*
2. *chakṛiḍhve* *ása*, *babhúva*
3 *chakrire*, *ásus* *babhúvus*

Passive like the Passive of the first form.

PARTICIPLE OF THE PERFECT

Active.	Passive.	Active.	Passive.
bobudhām̐chakṛivat *á-sivat* *babhúvat*, etc., (*cf* § 169) having known repeatedly	*bobudhitá*, being known repeatedly	*bobudhām̐chakrana* or *ásivat* or *babhúvat* etc. (*cf* § 169) having known repeatedly	*bobudhitá*, being known repeatedly
bobudhitávant, having known repeatedly		*bobudhitávant* having known repeatedly	

	First Form. Active.	First Form. Passive.	Second Form. Active.
		AORIST	
S. 1.	*ábobudhisham*, I had known repeatedly	*ábobudhishi*, I had been known repeatedly	*ábobudhishi*, I had known repeatedly
2.	*ábobudhîs*	*ábobudhishṭhâs*	*ábobudhishthâs*
3.	*ábobudhît*	*ábobudhi*	*ábobudhishta*
D. 1.	*ábobudhishva*	*ábobudhishvahi*	*ábobudhishvahi*
2.	*ábobudhishtam*	*ábobudhishâthâm*	*ábobudhishâthâm*
3	*ábobudhishtâm*	*ábobudhishâtâm*	*ábobudhishâtâm*
P. 1.	*ábobudhishma*	*ábobudhishmahi*	*ábobudhishmahi*
2	*ábobudhishta*	*ábobudhidhvam*	*ábobudhidhvam*
3.	*ábobudhishus*	*ábobudhishata*	*ábobudhishata*
			[Passive like the Passive of the first form.
		FUTURE I	
S. 1.	*bobudhitā́smi*, I shall know repeatedly	*bobudhitā́he*, I shall be known repeatedly	*bobudhitā́he*, I shall know repeatedly
2	*bobudhitā́si*	*bobudhitā́se*	*bobudhitā́se*
3	*bobudhitā́*	*bobudhitā́*	*bobudhitā́*
D 1	*bobudhitā́svas*	*bobudhitā́svahe*	*bobudhitā́svahe*
2	*bobudhitā́sthas*	*bobudhitā́sâthe*	*bobudhitā́sâthe*
3.	*bobudhitā́rau*	*bobudhitā́rau*	*bobudhitā́rau*
P. 1	*bobudhitā́smas*	*bobudhitā́smahe*	*bobudhitā́smahe*
2	*bobudhitā́stha*	*bobudhitā́dhve*	*bobudhitā́dhve*
3.	*bobudhitā́ras*	*bobudhitā́ras*	*bobudhitā́ras*
			[Passive like the Passive of the first form.
		FUTURE II	
S. 1.	*bobudhishyā́mi*, I shall know repeatedly	*bobudhishyé*, I shall be known repeatedly	*bobudhishyé*, I shall know repeatedly
2	*bobudhishyási*	*bobudhishyáse*	*bobudhishyáse*
3.	*bobudhishyáti*	*bobudhishyáte*	*bobudhishyáte*
D. 1	*bobudhishyā́vas*	*bobudhishyā́vahe*	*bobudhishyā́vahe*
2.	*bobudhishyáthas*	*bobudhishyéthe*	*bobudhishyéthe*
3.	*bobudhishyátas*	*bobudhishyéte*	*bobudhishyéte*
P 1	*bobudhishyā́mas*	*bobudhishyā́mahe*	*bobudhishyā́mahe*
2	*bobudhishyátha*	*bobudhishyádhve*	*bobudhishyádhve*
3	*bobudhishyánti*	*bobudhishyánte*	*bobudhishyánte*
			[Passive like the Passive

DESIDERATIVE

	Active. Parasmaipada	Active. Âtmanepada	Passive.
	PRESENT		
S 1.	*búbodhishâmi*, I wish to know	*búbodhishe*, I wish to know	*bubodhishyé*, I am wished to know
2	*búbodhishasi*	*búbodhishase*	*bubodhishyáse*
3	*búbodhishati*	*búbodhishate*	*bubodhishyáte*
D 1	*búbodhishâvas*	*búbodhishâvahe*	*bubodhishyâvahe*
2	*búbodhishathas*	*búbodhishethe*	*bubodhishyéthe*
3	*búbodhishatas*	*búbodhishete*	*bubodhishyéte*
P 1	*búbodhishâmas*	*búbodhishâmahe*	*bubodhishyâmahe*
2	*búbodhishatha*	*búbodhishadhve*	*bubodhishyádhve*
3	*búbodhishanti*	*búbodhishante*	*bubodhishyánte*
	PARTICIPLE OF THE PRESENT		
	búbodhishant, wishing to know	*búbodhishamâna*, wishing to know	*bubodhishyámâna*, being wished to know
	IMPERFECT		
S 1	*ábubodhisham*, I wished to know	*ábubodhishe*, I wished to know	*ábubodhishye*, I was wished to know
2	*ábubodhishas*	*ábubodhishathâs*	*ábubodhishyathâs*
3	*ábubodhishat*	*ábubodhishata*	*ábubodhishyata*
D 1	*ábubodhishâva*	*ábubodhishâvahi*	*ábubodhishyâvahi*
2	*ábubodhishatam*	*ábubodhishethâm*	*ábubodhishyethâm*
3	*ábubodhishatâm*	*ábubodhishetâm*	*ábubodhishyetâm*
P 1	*ábubodhishâma*	*ábubodhishâmahi*	*ábubodhishyâmahi*
2	*ábubodhishata*	*ábubodhishadhvam*	*ábubodhishyadhvam*
3.	*ábubodhishan*	*ábubodhishanta*	*ábubodhishyanta*

	Active. Parasmaipada.	Active. Âtmanepada.	Passive.
	POTENTIAL.		
S. 1.	*bubodhisheyam* I may wish to know	*bubodhisheya* I may wish to know	*bubodhishyeya* I may be wished to know
2.	*bubodhisheh*	*bubodhishethás*	*bubodhishyethás*
3.	*bubodhishet*	*bubodhisheta*	*bubodhishyeta*
D. 1.	*bubodhisheva*	*bubodhishevahi*	*bubodhishyevahi*
2.	*búbodhishetam*	*bubodhisheyáthám*	*bubodhishyeyáthám*
3.	*bubodhishetám*	*bubodhisheyátám*	*bubodhishyeyátám*
P. 1.	*bubodhishema*	*bubodhishemahi*	*bubodhishyemahi*
2.	*bubodhisheta*	*bubodhishedhvam*	*bubodhishyedhvam*
3.	*búbodhisheyuh*	*bubodhisheran*	*bubodhishyeran*
	IMPERATIVE.		
S. 1.	*bubodhishání* may I wish to know	*bubodhishai* may I wish to know	*bubodhishyai* I may be wished to know
2.	*bubodhisha* or *bubodhishatát*	*bubodhishasva*	*bubodhishyasva*
3.	*bubodhishatu* or *bubodhishatát*	*búbodhishatám*	*bubodhishyatám*
D. 1.	*bubodhisháva*	*búbodhishávahai*	*bubodhishyávahai*
2.	*búbodhishatam*	*búbodhishethám*	*bubodhishyethám*
3.	*bubodhishatám*	*búbodhishetám*	*bubodhishyetám*
P. 1.	*búbodhisháma*	*búbodhishámahai*	*bubodhishyámahai*
2.	*búbodhishata* or *búbodhishatát*	*búbodhishadhvam*	*bubodhishyadhvam*
3.	*búbodhishantu*	*búbodhishantám*	*bubodhishyantám*

PERFECT

Parasmaipada Active

S 1		*chakara* or *chakâra, âsa, babhûva,* I have wished to know
2		*chakartha, âsitha, babhûvitha*
3.		*chakâra, âsa, babhûva*
D 1		*chakriva, âsiva, babhûviva*
2	*bubodhishấm̃*	*chakrathus, âsathus, babhûvathus*
3		*chakratus, âsatus, babhûvatus*
P 1.		*chakrima, âsima, babhûvima*
2		*chakra, âsa, babhûva*
3		*chakrus, âsus, babhûvus*

Âtmanepada Active

S 1		*chakre, âsa, babhûva,* I have wished to know
2		*chakrishe, âsitha, babhûvitha*
3		*chakre, âsa, babhûva*
D 1.		*chakrivahe, âsiva, babhûviva*
2	*bubodhishấm̃*	*chakrâthe, âsathus, babhûvathus*
3		*chakrâte, âsatus, babhûvatus*
P 1		*chakrimahe, âsima, babhûvima*
2		*chakridhve, âsa, babhûva*
3		*chakrire, âsus, babhûvus*

Passive

S 1		*chakre, âse, babhûve,* I have been wished to know
2		*chakrishe, âsishe, babhûvishe*
3.		*chakre, âse, babhûve*
D 1		*chakrivahe, âsivahe, babhûvivahe*
2	*bubodhishấm̃*	*chakrâthe, âsâthe, babhûvâthe*
3		*chakrâte, âsâte, babhûvâte*
P 1		*chakrimahe, âsimahe, babhûvimahe*
2		*chakridhve, âsidhve, babhûvidhve,* or *babhûvidhve*
3		*chakrire, âsire, babhûvire*

PARTICIPLE OF THE PERFECT

Parasmaipada Active	Âtmanepada Active	Passive
bubodhishấm̃ chakrivat, âsivat, or *babhûvat,* etc (*cf* § 169), having wished to know	*bubodhishấm̃ chakrâna, âsivat* or *babhûvat,* having wished to know	*bubodhishitá,* being wished to know

Active in general

bubodhishitâvant, having wished to know

	Active: Parasmaipada.	Active: Ātmanepada.	Passive.
		AORIST	
S 1	*abubodhisham* I had wished to know	*abubodhishishi* I had wished to know	*abubodhishishi* I had been wished to know
2	*abubodhishīs*	*abubodhishishṭhās*	*abubodhishishṭhās*
3	*abubodhishīt*	*abubodhishishṭa*	*abubodhishi*
D 1	*abubodhishishva*	*abubodhishishvahi*	*abubodhishishvahi*
2	*abubodhishishṭam*	*abubodhishishāthām*	etc., like the Ātmanepada
3	*abubodhishishṭām*	*abubodhishishātām*	
P 1	*abubodhishishma*	*abubodhishishmahi*	
2	*abubodhishishṭa*	*abubodhishidhvam*	
3	*abubodhishishus*	*abubodhishishata*	
		FUTURE I	
S 1	*bubodhishitāsmi* I shall wish to know	*bubodhishitāhe* I shall wish to know	*bubodhishitāhe* I shall be wished to know etc., like the Ātmanepada
2	*bubodhishitāsi*	*bubodhishitāse*	
3	*bubodhishitā*	*bubodhishitā*	
D 1	*bubodhishitāsvas*	*bubodhishitāsvahe*	
2	*bubodhishitāsthas*	*bubodhishitāsāthe*	
3	*bubodhishitārau*	*bubodhishitārau*	
P 1	*bubodhishitāsmas*	*bubodhishitāsmahe*	
2	*bubodhishitāstha*	*bubodhishitādhve*	
3	*bubodhishitāras*	*bubodhishitāras*	
		FUTURE II	
S 1	*bubodhishishyāmi* I shall wish to know	*bubodhishishye* I shall wish to know	*bubodhishishye* I shall be wished to know etc., like the Ātmanepada
2	*bubodhishishyasi*	*bubodhishishyase*	
3	*bubodhishishyati*	*bubodhishishyate*	
D 1	*bubodhishishyāvas*	*bubodhishishyāvahe*	
2	*bubodhishishyathas*	*bubodhishishyethe*	
3	*bubodhishishyatas*	*bubodhishishyete*	
P 1	*bubodhishishyāmas*	*bubodhishishyāmahe*	
2	*bubodhishishyatha*	*bubodhishishyadhve*	
3	*bubodhishishyanti*	*bubodhishishyante*	
		PARTICIPLE OF THE FUTURE	
	bubodhishishyat what will wish to know	*bubodhishishyamāṇa* what will wish to know	*bubodhishya* *bubodhishaṇīya* *bubodhishitavya* what is or ought to be wished to know

		Active: Parasmaipada	Active: Âtmanepada	Passive
		CONDITIONAL		
S	1	*ábubodhishishyam,* I should wish to know	*ábubodhishishye,* I should wish to know	*ábubodhishishye,* I should be wished to know, etc, like the Âtmanepada
	2	*ábubodhishishyas*	*ábubodhishishyathâs*	
	3	*ábubodhishishyat*	*ábubodhishishyata*	
D	1	*ábubodhishishyâva*	*ábubodhishishyâvahi*	
	2	*ábubodhishishyatam*	*ábubodhishishyethâm*	
	3	*ábubodhishishyatâm*	*ábubodhishishyetâm*	
P	1	*ábubodhishishyâma*	*ábubodhishishyâmahi*	
	2	*ábubodhishishyata*	*ábubodhishishyadhvam*	
	3	*ábubodhishishyan*	*ábubodhishishyanta*	

PRECATIVE

		Active: Parasmaipada	Active: Âtmanepada	Passive
S	1	*bubodhishyấsam,* I pray, I may wish to know	*bubodhishishîyá,* I pray I may wish to know	*bubodhishishîyá,* I pray I may be wished to know, etc, like the Âtmanepada
	2	*bubodhishyấs*	*bubodhishishîshthấs*	
	3	*bubodhishyất*	*bubodhishishîshtá*	
D	1	*bubodhishyấsva*	*bubodhishishîváhi*	
	2	*bubodhishyấstam*	*bubodhishishîyấsthâm*	
	3	*bubodhishyấstâm*	*bubodhishishîyấstâm*	
P	1	*bubodhishyấsma*	*bubodhishishîmáhi*	
	2	*bubodhishyấsta*	*bubodhishishîdhvám*	
	2	*bubodhishyấsus*	*bubodhishishîrán*	

ABSOLUTIVE

bubodhishitvấ, having wished to know, or having been wished to know

INFINITIVE ACTIVE

búbodhishitum, to wish to know

CAUSAL.

	Active Parasmaipada.	Active Âtmanepada.	Passive
	PRESENT		
S. 1	*bodháyāmi*, I cause to know	*bodháye* I cause to know	*bodhyé*, I am caused to know
2	*bodháyasi*	*bodháyase*	*bodhyáse*
3	*bodháyati*	*bodháyate*	*bodhyáte*
D. 1	*bodháyāvas*	*bodháyāvahe*	*bodhyā́vahe*
2	*bodháyathas*	*bodháyethe*	*bodhyéthe*
3	*bodháyatas*	*bodháyete*	*bodhyéte*
P. 1	*bodháyāmas*	*bodháyāmahe*	*bodhyā́mahe*
2	*bodháyatha*	*bodháyadhve*	*bodhyádhve*
3	*bodháyanti*	*bodháyante*	*bodhyánte*
	PARTICIPLE OF THE PRESENT		
	bodháyant causing to know	*bodháyamāna* causing to know	*bodhyámāna*, being caused to know
	IMPERFECT		
S. 1	*ábodhayam*, I caused to know	*ábodhaye* I caused to know	*ábodhye*, I was caused to know
2	*ábodhayas*	*ábodhayathās*	*ábodhyathās*
3	*ábodhayat*	*ábodhayata*	*ábodhyata*
D. 1	*ábodhayāva*	*ábodhayāvahi*	*ábodhyāvahi*
2	*ábodhayatam*	*ábodhayetham*	*ábodhyetham*
3	*ábodhayatām*	*ábodhayetām*	*ábodhyetām*
P. 1	*ábodhayāma*	*ábodhayāmahi*	*ábodhyāmahi*
2	*ábodhayata*	*ábodhayadhvam*	*ábodhyadhvam*
3	*ábodhayan*	*ábodhayanta*	*ábodhyanta*

	Active Parasmaipada	Active Âtmanepada	Passive

POTENTIAL

S 1	*bodháyeyam*, I may cause to know	*bodháyeya*, I may cause to know	*bodhyéya*, I may be caused to know
2	*bodháyes*	*bodháyethâs*	*bodhyéthâs*
2	*bodháyet*	*bodháyeta*	*bodhyéta*
D 1	*bodháyeva*	*bodháyevahi*	*bodhyévahi*
2	*bodháyetam*	*bodháyeyâthâm*	*bodhyéyâthâm*
3	*bodháyetâm*	*bodháyeyâtâm*	*bodhyéyâtâm*
P 1	*bodháyema*	*bodháyemahi*	*bodhyémahi*
2	*bodháyeta*	*bodháyedhvam*	*bodhyédhvam*
3	*bodháyeyus*	*bodháyeran*	*bodhyéran*

IMPERATIVE

S 1	*bodháyâni*, may I cause to know	*bodháyai*, may I cause to know	*bodhyaí*, may I be caused to know
2	*bodháya* or *bodháyatât*	*bodháyasva*	*bodhyásva*
3	*bodháyatu* or *bodháyatât*	*bodháyatâm*	*bodhyátâm*
D 1	*bodháyâva*	*bodháyâvahai*	*bodhyấvahai*
2	*bodháyatam*	*bodháyethâm*	*bodhyéthâm*
3	*bodháyatâm*	*bodháyetâm*	*bodhyétâm*
P 1	*bodháyâma*	*bodháyâmahai*	*bodhyấmahai*
2	*bodháyata* or *bodháyatât*	*bodháyadhvam*	*bodhyádhvam*
3	*bodháyantu*	*bodháyantâm*	*bodhyántâm*

ACTIVE. PERFECT

Parasmaipada.

S 1	bodhayâñ	*chakâra* or *chakara, âsa, babhûva*, I have caused [to know
2.		*chakartha, âsitha, babhûvitha*
3.		*chakâra, âsa, babhûva*
D 1		*chakṛiva, âsiva, babhûviva*
2.		*chakrathus âsathus babhûvathus*
3.		*chakratus âsatus, babhûvatus*
P 1		*chakṛima, âsima, babhûvima*
2.		*chakra, âsa, babhûva*
3		*chakrus âsus babhûvus*

Âtmanepada.

S 1	bodhayâñ	*chakre âsa, babhûva*, I have caused to know
2		*chakṛishe âsitha, babhûvitha*
3		*chakre, âsa, babhûva*
D 1		*chakṛivahe âsiva, babhûviva*
2		*chakrâthe, âsathus, babhûvathus*
3.		*chakrâte, âsatus, babhûvatus*
P 1		*chakṛimahe âsima, babhûvima*
2.		*chakṛiḍhve, asa, babhûva*
3.		*chakrire, asus babhûvus*

Passive.

S 1	bodhayâñ	*chakre, ase, babhûve*, I have been caused to [know
2.		*chakṛishe, âsishe, babhûvishe*
3.		*chakre âse, babhûve*
D 1		*chakṛivahe, âsivahe babhûvivahe*
2.		*chakrâthe âsâthe, babhûvâthe*
3.		*chakrâte, âsâte babhûvâte*
P 1		*chakṛimahe, âsimahe babhûvimahe*
2.		*chakṛiḍhve âsidhve babhûvidhve* or *babhûviḍhve*
3.		*chakrire, âsire, babhûvire*

PARTICIPLE OF THE PERFECT

Parasmaipada.	Âtmanepada.	Passive.
bodhayâñchakṛivat âsivat or *babhûvat* etc., (*cf* § 169) having caused to know	*bodhayâñchakrâṇa, âsivat* or *babhûvat* having caused to know	*bodhitâ*, caused to know

Active.

bodhitavant, having caused to know

	Active: Parasmaipada	Active: Âtmanepada	Passive	
		AORIST		
S 1	*ábûbudham*, I had caused to know	*ábûbudhe*, I had caused to know	*ábodhayishi*	or *ábodhishi*, I have been caused to know
2	*ábûbudhas*	*ábûbudhathâs*	*ábodhayishthâs*	*ábodhishthâs*
3	*ábûbudhat*	*ábûbudhata*	*ábodhi*	
D. 1.	*ábûbudhâva*	*ábûbudhâvahi*	*ábodhayishvahi*	*ábodhishvahi*
2.	*ábûbudhatam*	*ábûbudhethâm*	*ábodhayishâthâm*	*ábodhishâthâm*
3.	*ábûbudhatâm*	*ábûbudhetâm*	*ábodhayishâtâm*	*ábodhishâtâm*
P 1.	*ábûbudhâma*	*ábûbudhâmahi*	*ábodhayishmahi*	*ábodhishmahi*
2	*ábûbudhata*	*ábûbudhadhvam*	*ábodhayidhvam* or *ábodhayidhvam*	*ábodhidhvam*
3	*ábûbudhan*	*ábûbudhanta*	*ábodhayishata*	*ábodhishata*
		FUTURE I		
S 1	*bodhayitấsmi*, I shall cause to know	*bodhayitấhe*, I shall cause to know	*bodhayitấhe*, etc., like the Âtmanepada	or *bodhitấhe*, I shall be caused to know
2	*bodhayitấsi*	*bodhayitấse*		*bodhitấse*
3	*bodhayitấ*	*bodhayitấ*		*bodhitấ*
D 1	*bodhayitấsvas*	*bodhayitấsvahe*		*bodhitấsvahe*
2	*bodhayitấsthas*	*bodhayitấsâthe*		*bodhitấsâthe*
3	*bodhayitấrau*	*bodhayitấrau*		*bodhitấrau*
P 1	*bodhayitấsmas*	*bodhayitấsmahe*		*bodhitấsmahe*
2	*bodhayitấstha*	*bodhayitấdhve*		*bodhitấdhve*
3	*bodhayitấras*	*bodhayitấras*		*bodhitấras*
		FUTURE II		
S 1	*bodhayishyấmi*, I shall cause to know	*bodhayishyé*, I shall cause to know	*bodhayishyé*, etc., like the Âtmanepada	or *bodhishyé*, I shall be caused to know
2	*bodhayishyási*	*bodhayishyáse*		*bodhishyáse*
3.	*bodhayishyáti*	*bodhayishyáte*		*bodhishyáte*
D 1	*bodhayishyấvas*	*bodhayishyấvahe*		*bodhishyấvahe*
2	*bodhayishyáthas*	*bodhayishyéthe*		*bodhishyéthe*
3	*bodhayishyátas*	*bodhayishyéte*		*bodhishyéte*
P. 1	*bodhayishyấmas*	*bodhayishyấmahe*		*bodhishyấmahe*
2	*bodhayishyátha*	*bodhayishyádhve*		*bodhishyádhve*
3	*bodhayishyánti*	*bodhayishyánte*		*bodhishyánte*
		PARTICIPLE OF THE FUTURE		
	bodhayishyánt, what will cause to know	*bodhayishyámâna*, what will cause to know	*bódhya*, *bodhanī́ya*, and *bodhayitávya*, what is or ought to be caused to know	

	Active. Parasmaipada.	Active. Âtmanepada.	Passive.	
	CONDITIONAL.			
S 1	*ábodhayishyam*, I should cause to know	*ábodhayishye*, I should cause to know	*ábodhayishye* or etc., like the Âtmanepada	*ábodhishye*, I should be caused to know
2.	*ábodhayishyas*	*ábodhayishyathâs*		*ábodhishyathâs*
3.	*ábodhayishyat*	*ábodhayishyata*		*ábodhishyata*
D 1	*ábodhayishyâva*	*ábodhayishyâvahi*		*ábodhishyâvahi*
2.	*ábodhayishyatam*	*ábodhayishyetham*		*ábodhishyethâm*
3.	*ábodhayishyatâm*	*ábodhayishyetâm*		*ábodhishyetâm*
P 1	*ábodhayishyâma*	*ábodhayishyâmahi*		*ábodhishyâmahi*
2	*ábodhayishyata*	*ábodhayishyadhvam*		*ábodhishyadhvam*
3	*ábodhayishyan*	*ábodhayishyanta*		*ábodhishyanta*
	PRECATIVE.			
S 1	*bodhyâsam*, I pray, I may cause to know	*bodhayishîyá*, I pray, I may cause to know	*bodhayishîyá*, or etc., like the Âtmanepada	*bodhishîyá*, I pray, I may be caused to know
2.	*bodhyâs*	*bodhayishîshṭhâs*		*bodhishîshṭhâs*
3.	*bodhyât*	*bodhayishîshṭá*		*bodhishîshṭá*
D 1	*bodhyâsva*	*bodhayishîváhi*		*bodhishîváhi*
2.	*bodhyâstam*	*bodhayishîyâsthâm*		*bodhishîyâsthâm*
3.	*bodhyâstâm*	*bodhayishîyâstâm*		*bodhishîyâstâm*
P 1	*bodhyâsma*	*bodhayishîmáhi*		*bodhishîmáhi*
2.	*bodhyâsta*	*bodhayishîdhvám* or *bodhayishîḍhvám*		*bodhishîdhvám*
3	*bodhyâsus*	*bodhayishîrán*		*bodhishîrán*

ABSOLUTIVE.

bodhayitvấ, having caused to know, or having been caused to know

INFINITIVE ACTIVE.

bódhayitum, to cause to know

APPENDIX

SOME VERBAL FORMS OF THE VEDA

§ 184 The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, *e g* potential of the perfect बभूयाम्, imperative बभूतु (*cf* my V G, § 837), potential of the first form of the aorist भूयाम्, of the second aorist रुहेयम्, from रुह् 'to ascend,' of the third aorist शूशुयाम, from श्वि 'to swell,' of the sixth aorist प्यासिषीमहि, from the verb प्याय् 'to be exuberant,' of the seventh aorist तरुषेम, from the verb तॄ 'to cross' (*cf* my V G § 861), imperative of the first aorist श्रोतु from श्रु 'to hear,' of the third aorist वोचतु from वच् 'to speak,' पुपुरन्तु from पॄ 'to fill,' of the fourth aorist स्तोषाणि from स्तु 'to praise,' श्रोषन्तु from श्रु 'to hear,' of the fifth aorist सनिषन्तु from सन् 'to obtain,' of the seventh aorist धुक्षस्व from दुह् 'to milk' (*cf* *ib* § 862)

The potential of the second future धक्ष्येत् from दह् 'to burn,' occurs in Epic poetry, and even in the Panchatantra वक्ष्येत् from वच् 'to speak'

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, *e g* वावृधध्यै, जेषे, रोहिष्ये, from the verbs वृध् 'to increase,' जि 'to conquer,' and रुह् 'to mount' (*cf* my V G § 919)

Likewise some participles of the aorist occur, *e g* of the first aorist स्थान्त् from स्था 'to stand,' ग्मन्त् from गम् 'to go,' of the second aorist वृधन्त् from वृध्, of the third aorist पीप्यान (from पायय्, causal of पा 'to drink,' *cf* § 137, अपीप्यम्), of the fourth or seventh aorist हासमान from हा, of the fifth aorist सनिषन्त् from सन्, of the seventh aorist ऋघायमाण from ऋष् (*cf* my V.G pp 410, 411, n 2).

§ 185 Further, the Vedas have a special mood which corresponds to the Greek subjunctive It is formed

1 By inserting अ (or आ before व् and म्) before the personal terminations, which combines with a preceding अ or आ to आ e.g present indicative हन्ति *han-ti* subjunctive हनति *han-a-ti* indic. बोधति *bodha-ti* subjunctive बोधाति *bodhā-ti*, for *bodha-a-ti*

2. By changing optionally the final इ of the terminations to ऐ *ai* e.g pres indic. यजते *yajate* subj यजातै *yajātai*

3. By using in the second conjugation generally the strong form (*cf* §§ 82, 83) e.g pres. indic धुक्षे (for *duh* + *se*), subj दोहसे *doh-a-se* (§ 83, II A. 1), indic. युङ्क्ते (for *yuñj* + *te*) subj युनजते *yunaj-a-te* (§ 83, II A. 4)

4 In the imperfect and the aorist the augment is rejected, e.g imperf indic अभरत् *abharat* subj भरात् *bharāt* (for *bhara-a-t*), indic अगच्छन् *agachchhan*, subj गच्छान् *gachchhān* अजगन् *ajagan* (frequentative of गम्, for अजंगम् + त् *ajangam* + *t*), subj जङ्गमत् *jangam-a-t* first aorist indic अभूत् *abhūt* subj भुवत् *bhuv-a-t* (*cf* § 115 3) third aorist indic. अववर्तत् subj ववर्तत् (for *vavarta-a t*), fifth aorist indic. आवीत् *āvīt* (contracted from आविषीत् *āvishīt* § 139 which stands for original आविष् + त् *āvish* + *t* without the insertion of the auxiliary ई) subj अविषत् *avish-a t*

5 Further the subjunctive of the aorist has often the personal terminations of the present (*cf* the Greek subjunctive) e.g third aorist indic. अवोचत् *avochat* subj वोचति *vochati* (*cf* my V G § 860)

A subjunctive of the perfect is formed from पुष् and irregularly from पुष् viz. पापृषसि पपुषासि (*cf* my V G § 837, and Rig Veda I 141 11)

§ 186 Lastly the Vedas show also a past perfect formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g from the third pers. plural of the perfect Ātm. पिपिरे, past perfect अपेपिरन् (Atharva-Veda V 18, 11), from the

verb पच् 'to cook,' third pers. sing perfect Par. आनर्ष, past-perfect आनर्षेत् (Taittir. Âr. 2, 9, Nirukt II 11), from the verb ऋष्, from the second pers sing. perf. Âtm सुषुपिषे, past-perf सुषुप्यास् (Pâraskara in Z D M G [Journal of the German Oriental Society] VII 533, 37)

PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb These nouns are called primitive nouns The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V G §§ 250-425

The crude form of the verb sometimes is left unchanged, *e g.* वृज् + अन *vrij + ana* makes वृजन *vrijana*, sometimes it undergoes changes analogous to those which occur in the conjugational forms Final इ *i* and ई *î* become ए *e* before consonants, and इय् *iy*, अय् *ay*, and आय् *ây* before vowels, *e g* नी + तृ *nî + tri*, नेतृ *netri*, भी + अस *bhî + asa*, भियस *bhiyasa*, जि + अ *ji + a*, जय *jaya*, नी + अक *nî + aka*, नायक *nâyaka*. Final उ *u* and ऊ *û* in the same way become ओ *o*, उव् *uv*, अव् *av*, and आव् *âv*, final ऋ *ri* and ॠ *rî* become अर् *ar*, आर् *âr*, and र् *r*, and ॠ *rî* besides इर् *ir*, ईर् *îr*, उर् *ur*, and ऊर् *ûr*, final ए *e*, ऐ *ai*, and ओ *o*, become आ *â*, after which as well as after an original आ *â*, य् *y* is often inserted, *e g* दा *dâ*, or दो *do* + अ *a*, make दाय *dâ-y-a* Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar* (guṇa), *e g* बुध् + अक *budh + aka*, makes बोधक *bodhaka*, वृध् *vridh*, वर्धक *vardhaka* Penultimate अ *a* before a single radical consonant is often lengthened, *e g* ज्वल् + अ *jval + a*, makes ज्वाल *jvâl-a*

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य *ya* to इ *i*, व *va* to उ *u*, र *ra* to ऋ *ri*, and by rejecting final or penultimate nasals, *e g.* वच् + य

makes ऋच्छ, प्रछ् + अ *prachh + a*, पृच्छ *prichchha* गम् + ति *gam + ti*, गति *gati*; स्रंस् + ति *sraṁs + ti*, स्रस्ति *srasti*

Many verbs insert the vowel इ *i* before the affixes which begin with a consonant except य् *y* व् *v* nasals or स् *s* When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94 102. For further details see my V G § 54 sqq and § 363 sqq

SECTION IV COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS.

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 61 187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist second future, conditional, or precative, in general is not compounded with the verbal form, *e.g* प्र भवति But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch Pâṇini, II 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, *e.g* य प्रभवति *ydh* (relative pronoun) *prabhávati*, समुद्भवति *samúdbhavati* (where *sam* and *ud* are prepositions)

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, *e g* periphrastic perfect प्रभवयाम् (आस etc.) *prabhavayắm* (*ása*), first future प्रभवितास्मि *prabhavitásmi*, etc., participle present प्रभवन्त् *prabhávant*, participle of the passive perfect प्रभूत *prábhûta*, a primitive noun (§ 187), *e.g* प्रभूति *prábhûti*

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are·

અતિ, 'beyond'	દુસ્, 'ill'
અધિ, 'above,' 'over'	नि, 'into,' 'downwards'
અનુ, 'after'	નિસ્, 'out,' 'without.'
અપ, 'off'	પરા, 'away,' 'back'
અપિ, 'upon'	પરિ, 'around'
અભિ, 'towards'	प्र, 'before.'
અવ, 'down'	પ્રતિ, (opposite) 'to,' 'back'
આ, 'near to'	वि, 'apart'
ઉદ્, 'up'	સમ્, 'together'
ઉપ, 'below'	सु, 'well'

As prepositions અદસ્, 'thus,' અન્તર્, 'between,' અસ્તમ્, 'down,' તિરસ્, 'across,' 'under,' શ્રત્, 'belief,' અચ્છ, 'to,' and some others (*cf* my V G § 241) are prefixed to some verbs

Observ. 1 The verbs સ્થા, 'to stand,' સ્તમ્ભ્ 'to stop,' and in the Veda સ્કન્દ્, 'to ascend,' reject their સ્, when preceded immediately by the preposition ઉદ્, *e g* ઉત્થાસ્યતિ, second future (although not compounded, § 188), उत्थाતૃ (compounded with the primitive noun સ્થાતૃ), but ઉદસ્થાત્, first aorist

2 The prepositions प्र, પરા, and પરિ, when prefixed to the verb અય્, 'to go,' change their ર્ to લ્, *e g* પ્લાયતે, પલાયતે In નિસ્ (નિઃ), which, according to § 28, must change its final : (for the original સ્) to ર્, the change to લ્ is optional, નિરય *nir-aya* or નિલય *nil-ay-a*, a primitive noun

3 The prepositions અધિ, અપિ, and અવ sometimes reject the initial, *e g* પિધાન (for *apidhâna*), a primitive noun, પ્રવેરિત *pra-va* (for *ava*) *-irita*, 'thrown' (Lass Anth Sansc ed Gildemeister, p 115)

4 The verbs ક્ર, 'to make,' કૃ, 'to throw,' and તુમ્પ્, 'to hurt,' when preceded by the prepositions અપ, ઉપ, परि, પ્રતિ, or સમ્,

generally insert स् which, in analogy with § 17, must become ष् after परि and प्रति, e.g. संस्करोति, परिष्करोति

5 Before some nouns the finals of the prepositions are lengthened, e.g. अति-सार becomes अतीसार (cf my V G p 142.)

§ 190 The verbs अस्, 'to be,' भू 'to become' and 'to be' and कृ, 'to make,' may be combined or compounded after the rules given in § 188:

I With every noun, e.g. वधू 'a wife,' वधूं करोति, he makes somebody a wife (not compounded), यो (pronoun relative) यंवधू करोति (compounded) वधूकृत (compounded)

A final अ or आ of the prefixed noun is changed to ई, final इ and उ are lengthened and final ऋ is changed to री e.g. शुक्ल, 'white,' शुक्ली भू शुचि 'pure,' शुची भू मृदु, 'soft' मृदू भू; मातृ, 'mother' मात्री भू

All other nouns are modified according to the phonetic rules given in §§ 19-36; if ending in consonants, they take the form which they have before the termination of the locative plur., e.g. न्यच् loc. plur न्यक्षु *nyak-shu* makes न्यक्कृ *nyak kṛi* 'to insult.' If this form ends in a vowel the preceding rule is applied for instance, भस्मन् loc. plur भस्मसु *bhasma-su* changes the final *a* to *î* and makes भस्मी कृ 'to reduce to ashes' (cf § 193 2)

II With some words imitating sounds, e.g. पटत्, 'the sound of a flapping elephant's ear' These words are repeated and आ is substituted for the final अत् e.g. पटपटा करोति, पटपटाकृत

III With other words, some of which are used with कृ only (cf my V G §§ 244, 245)

CHAPTER II. THE NOUN

SECTION I CRUDE FORMS OF THE NOUNS

§ 191 The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194), they are simple, or compound, they differ in gender, being masculines, feminines, or neuters

§ 192 I For the PRIMITIVE NOUNS see § 187

II SECONDARY NOUNS

§ 193 The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes The secondary affixes have been enumerated and their application has been shown in my V G §§ 426-617.

1 They are subjoined immediately to nouns ending in vowels Before affixes which begin with a vowel, diphthong, or य् *y*, final अ *a*, आ *á*, इ *i*, and ई *í* are rejected, *e g* अङ्कुर + इत makes अङ्कुरित Final उ and ऊ are changed to अव्, *e g* ऋतु + य ऋतव्य Final ऋ is changed to र्, *e g.* पितृ + य पित्र्य Final ऐ to आय्, ओ to अव्, and औ to आव्

2 Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, *e g* राजन् 'king,' of which the plural locative is राजसु, makes with the secondary affix त्व, राजत्व 'the condition of a king, sovereignty' For the phonetic changes of final and initial consonants see §§ 19 and 25-36 Final र् or स् of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

Exceptions:—

1. Nouns ending in अच् and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य the form which they have before the termination of the instrumental of the singular; *e.g.* प्राच् + ईन = प्राचीन (instrum. sing. प्राचा *prâch-â*); प्रत्यच् + ईन = प्रतीचीन (instrum. sing. प्रतीचा *pratîch-â*).

2. मद्, before surd letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person; अस्मद्, before surd letters अस्मत्, for the dual and plural; त्वद्, before surd letters त्वत्, for the singular of the pronoun of the second person; युष्मद्, before surd letters युष्मत्, for the dual and plural; *e.g.* with ईय मदीय 'mine,' अस्मदीय 'our' (dual and plural, 'of two and more'); त्वदीय 'thine,' युष्मदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 53 and § 23 Exc.) before the secondary affixes वत्, विन्, and मत्; *e.g.* विद्युत् + वत् विद्युत्वत्; तेजस् + विन् तेजस्विन्.—Final इस् and उस् change their स् to ष् before the affixes मत्; *e.g.* ज्योतिस् + मत् = ज्योतिष्मत्.

4. The change of final क्, ट्, त्, and प् to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 53); *e.g.* त्वच् with the affix मय becomes त्वङ्मय (for त्वक् + मय; the locative plural being *tvak-shu*; *cf.* § 193. 2).

§ 194. In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz. अ *a* to आ *â*; इ *i*, ई *î* and ए *e* to ऐ *ai*; उ *u*, ऊ *û* and ओ *o* to औ *au*; ऋ *ṛi* to आर् *âr* (Vṛiddhi; *cf.* p. 58, note); *e.g.* शिव + अ becomes शैव (*cf.* § 193. 1); पृथिवी + अ पार्थिव (*cf.* § 193. 1).

If the first syllable contains a य् or व् deduced from an original इ, ई, उ or ऊ, य् is changed to ऐय् and व् to औव्; *e.g.* व्यसन (from वि + असन, according to § 22) with secondary अ makes वैयसन; स्वश्व (from सु + अश्व § 22) सौवश्व.

Some other words follow this analogy, though their य् and व्

are of different origin, *e g.* द्वार् 'the door,' with secondary इक becomes दौवारिक

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members For these and other irregularities *cf* my V G § 588

III. Compound Words

§ 195 The compound words may be divided into two general categories The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, *e g* प्रभु 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither भु nor घ्न exist as simple words

§ 196 The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the signification which they have when used singly, *e g* देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god'

The words forming compounds of this category are either nouns, viz, substantives, adjectives, participles, numerals, pronouns, or indeclinables, viz, prepositions, absolutives, infinitives, particles, and sometimes even verbal forms

These compounds, except those of the copulative or Dvandva-class (§ 197), which may comprise two, three, and more component parts, consist of two members, each of which again may comprise two members Thus अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpurusha *κατ' ἐξοχήν* (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

and the second member of which is द्वारात् 'by way of.' The first member is also a compound of the same species, having as its first part the words from अनेक up to वस्त्र, and as its second विक्रय, 'the selling' of that which the first member implies. The latter is a compound of the first species of the second class, *i.e.*, a Karmadhâraya compound (§ 201), consisting of अनेकयजमानप्रदत्त and सूक्ष्मवस्त्र. This second member is a compound of the same species, has as its former member सूक्ष्म fine,' and as its second वस्त्र cloth,' and signifies 'fine clothes.' The first member अनेकयजमानप्रदत्त, is again a compound of the second species of the second or Tatpurusha-class, consisting of the members अनेकयजमान and प्रदत्त the latter is the perfect participle of the passive voice of दा with the preposition प्र meaning 'given. The first member is a compound of the first species of the second class, having as first member अनेक and as second member यजमान 'an employer of priests for sacrifices, or a sacrificer.' अनेक finally is also a compound of this species formed by the negative अन् and एक 'one,' and signifying 'many.' The whole compound signifies by way of selling (of) the fine clothes given (to him) by many sacrificers.

Almost all nouns, when used as first members of a compound, take the crude form. The nouns ending in consonants take that which they have before the termination of the locative of the plural (*cf.* § 103, 2), *e.g.* राजन् 'king, compounded with पुत्र son' makes राजपुत्र (locative plural राजसु *raja-su*). The pronouns of the first and second person substitute the forms मद्, अस्मद्, त्वद्, युष्मद् in the same signification and manner as in § 193, Exc. 2, *e.g.* मत्पुत्र 'my son,' अस्मत्पुत्र our son.' For the phonetic changes *cf.* §§ 19-36.

For न not, which can be used as first member only अन् is substituted before vowels and अ before consonants, *e.g.* ऋत 'right, अनृत 'not right, पुत्र 'son, अपुत्र 'not having a son, 'childless.

कु, कद् (particularly before vowels), कव, and का, derived from the interrogative pronoun, are prefixed to nouns in the signification of 'bad,' e g कुपुत्र, 'a bad son'

For सह, 'with,' and समान, 'equal,' forming the first part of a compound, स is commonly substituted, e g सपुत्र, 'being with sons'

Final vowels of the first member are sometimes lengthened, e g मणि ऽ कर्ण makes मणीकर्ण Sometimes they are shortened

Some nouns ending in consonants, when used as second members, subjoin अ, e g अप्, 'water,' ऽ अप, ऋच्, 'a verse,' ऽ ऋच

This category of compounds comprises three classes

FIRST CLASS COPULATIVE COMPOUNDS (called द्वन्द्व)

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e g 'Bhîshma, Arjuna, and Yudishthira,' may form a compound भीष्मार्जुनयुधिष्ठिर

They take generally the terminations of the dual, if there are two objects, of the plural, if there are more than two, e g 'Bhîshma and Arjuna,' भीष्मार्जुनौ, nominative dual, 'Bhîshma, Arjuna, and Yudishthira,' भीष्मार्जुनयुधिष्ठिरास्, nominative plural, 'the Kshatriyas and the Vaiçyas' (names of two Hindu castes), क्षत्रियवैश्यास्, plur nom In this case the compound has the gender of its last part

But a compound of this class may also become a singular of the neuter gender, e g पाणि, 'hand,' and पाद्, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular

Observ 1 Crude forms ending in ऋ, when followed by another crude form ending in ऋ, or by पुत्र, change their final ऋ to आ e g पितृ, 'father,' before मातृ, 'mother' or पुत्र, पितामातृ, पितापुत्र

2 Crude forms ending in च्, छ्, ज्, झ्, द्, ष्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin अ, e g. वाक् ऽ त्वच् makes वाक्त्वचम्, nominative singular

Sometimes अ is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem 'night' being the last member, substitutes रात्र and the compound becomes masculine, e.g. अहन् + रात्रि, with irregular change of the final syllable of the first member makes अहोरात्र masc. (but also neuter, cf the Sanskrit Dictionary published in St Petersburgh s v), 'day and night.'

SECOND CLASS DETERMINATIVE COMPOUNDS (called तत्पुरुष)

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199 When the determinative (i.e the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound e.g. राजर्षि, compounded of राजन्, 'king' and ऋषि, 'a saint' signifies a saint belonging to the order of the kings;' देवर्षि, compounded of देव, a god, and ऋषि 'a saint,' signifies 'a saint belonging to the order of the gods.' नीलोत्पल, compounded of नील, blue,' and उत्पल, lotus' 'blue lotus;' ईषत्पिङ्गल, 'a little (ईषत्) brown (पिङ्गल)' सुकृत, 'well (सु) done (कृत)'

When the determinative member is used in the sense of a case governed by the second member we shall call the compound an inflectional compound, e.g. राजपुरुष, compounded of राजन् 'a king and पुरुष, 'a man properly the king's man' 'a watchman

§ 200 The terminations of some crude forms, when forming the second member, are changed. Thus, सखि, a friend, becomes सख; गो 'a cow by adding अ (गव); नौ, a ship in the same way (नाव; अनस्, a cart,' (अनस; राजन् rejects its final न् (cf my V G § 639)

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPOSITIONAL COMPOUNDS (called कर्मधारय)

§ 201 When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), *e g* भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata,' राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king'

Compounds of this species may also consist of words which express actions immediately succeeding one another, *e g* स्नातानुलिप्त, 'first bathed (स्नात) and then anointed (अनुलिप्त).'

They are also formed to express comparison, *e g* घनश्याम 'as black (श्याम) as a cloud (घन)'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, *e g* पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र)' We may call this kind of compounds. Compositio Karmadhâraya comparativa

§ 202 For महत्, 'great,' being the first member, is substituted महा, *e g* महाराज, 'a great king'

NUMERAL COMPOUNDS (called द्विगु).

§ 203 The compounds, in which the determinative word is a numeral, form a subdivision of this species Any numeral, except एक, 'one,' may be its first member These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, *e g* चतुर् 'four,' and युग 'age,' चतुर्युगम्, nominative sing neuter, 'the four ages,' पञ्चन् 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom sing fem, 'the five principal places of pilgrimage' (called Prayâga, Naimisha, etc) Or they are used as adjectives signifying 'having the value, measure, weight, etc, of,' *e g* पञ्चन् 'five,' and कपाल 'cup' = पञ्चकपाल (adjective, crude form) 'measured by five cups'

When the compound becomes a substantive of the neuter gender, or an adjective, final आ, ई and ऊ of the last component are shortened, e.g. द्वि 'two' + खारी 'a measure of grain' = द्विखारि. गो 'cow,' being second member becomes गु, e.g. द्विगु adj. 'of the value of two cows.'

SPECIAL RULE FOR THE SECOND SPECIES OR INFLECTIONAL COMPOUNDS (called तत्पुरुष or व्यधिकरण)

§ 204. Words in the sense of the genitive case may be compounded with almost any other word as governing member, e.g. देवपुत्र 'a son (पुत्र) of a god (देव).'

Compounds the first part of which stands in the sense of another case seldom occur. For the instances in which words in such relations may be compounded see my V. G. §§ 652, 653. Thus the first member has the sense of an accusative in ग्रामप्राप्त 'one who has reached (प्राप्त) a village (ग्राम);' of an instrumental in धान्यधन, 'wealth (धन) by grain (धान्य),' of a dative in यूपदारु 'timber (दारु) for a stake (यूप);' of an ablative in स्वर्गपतित 'fallen (पतित) from heaven (स्वर्ग);' of a locative in स्थालीपक्व 'boiled (पक्व) in a pot (स्थाली).'

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, e.g. अतिराज 'surpassing (अति, properly 'beyond') the king' (cf. § 200).

2. A participle, e.g. भरद्वसु, 'bringing (भरत्, cf. § 168; 193, 2) wealth (वसु).'

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final आ, ई, ऊ, of the last component as in § 203.

THIRD CLASS: RELATIVE COMPOUNDS (called बहुव्रीहि)

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e.g. the

Karmadhâraya-compound महाबाहु, 'a great (महा, *cf.* § 202) arm (बाहु),' may immediately be used also as the attribute, *e g* of a mighty king in the sense of 'great-arm-ed,' 'having a great arm,' पीताम्बर, also a Karmadhâraya, 'a yellow (पीत) cloth (अम्बर),' as the attribute, *e g* of Çiva, 'yellow-cloth-ed,' the Tatpurusha-compound स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, *e g* of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which *cf* my V G. §§ 673-677) and the word being changed from a substantive to an adjective, *e g* स्त्रीप्रमाण (§ 206), being as Tatpurusha a neuter, becomes as Bahuvrîhi an adjective

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to गु takes place as in § 203, *e g* दीर्घजङ्घा, fem Karmadhâraya, 'a long leg,' becomes as Bahuvrîhi दीर्घजङ्घ ('long-legg-ed'), 'having a long leg,' But many words necessarily or optionally add the affix क, which is generally employed for the formation of adjectives Thus nearly all the compounds ending in ऋ must add it, *e g* ख्यातभर्तृ, 'a renowned husband' (Karmadhâraya), as relative compound (Bahuvrîhi) makes ख्यातभर्तृक, 'having a renowned husband' But सुरूपमाला, 'a beautiful garland' (Karmadhâraya), may become either सुरूपमाल or सुरूपमालक, 'having a beautiful garland'

Some compounds of this class change the termination of the second members Thus we have —

ऽ अक्ष instead of अक्षि 'the eye'	ऽ काकुद् instead of काकुद 'the palate'
ऽ अश्र „ „ अश्रि 'an edge,' 'a corner'	ऽ कुक्ष „ „ कुक्षि 'the belly'
ऽ ईर्मन् „ „ ईर्म 'a wound'	ऽ गन्धि „ „ गन्ध 'smell'
ऽ ककुद् „ „ ककुद 'a summit'	ऽ चतुर „ „ चतुर् 'four'
	ऽ जम्भन् „ „ जम्भ 'a tooth'

ज्ञु instead of जानु 'the knee.'	पद् and पाद् instead of पाद 'a foot.'
दत् „ „ दन्त 'a tooth.'	
दिव „ „ दिवन् the day'	प्रजस् instead of प्रजा 'progeny'
धन्वन् „ „ धनुस् 'a bow'	मूर्ध „ „ मूर्धन् the head.
धर्मन् „ „ धर्म 'law'	मेधस् „ „ मेधा 'understanding'
नस „ „ नासिका 'the nose.	सक्थ „ „ सक्थि the thigh.
नाभ „ „ नाभि the navel.	हल „ „ हलि a furrow
नेत्र „ „ नेतृ 'a guide.'	हृद् „ „ हृदय the heart

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, *e.g* a fifth consort (Karmadhâraya) would be पञ्चमभार्या, but having a fifth wife' (Bahuvrihi), पञ्चमीभार्य with the sign of the feminine (§ 261) added to the first member The feminine termination is subjoined to the first member also in some other instances, *cf* my V G § 667

For महत्, 'great, being the first member, is substituted महा as in § 202

APPENDIX.

§ 208 In order to express the continual repetition of an action or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound the second part of which loses its accent, *e.g* पचति 'he cooks, पचतिपचति, he cooks continually;' ग्रामं, 'a village, ग्रामंग्रामम् (§ 28, Exc. 1) one village after the other

पर and अन्य 'another,' are repeated and form compounds in a similar manner, signifying 'one another' But then the first member is put in the nominative singular masculine (§ 222, 1) *e.g* परस्पर (at the same time without changing the original स् to Visarga) अन्योन्य (§ 28, Exc. 1, and § 23) इतर, another, doubles the crude form इतरेतर (§ 21, 1)

The particle इव, 'like,' is compounded with the preceding word, *e g* राजाऽइव (§ 7) राजेव (§ 21, 1), 'like a king.'

IV GENDER. FORMATION OF FEMININES AND NEUTERS

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, *e g* जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, *e g* वचन *vachana*, 'speech,' from वच् *vach*, 'to speak' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, *e g* भावना *bhâvanâ*, from भावय *bhâvaya*, causal of भू *bhû*

Neuters are further the collective and abstract nouns formed by secondary अ *a* Those formed by the secondary affix य *ya* may be of the neuter or feminine gender In the latter case they take the termination ई *î* (§ 210), before which य *ya*, when preceded by a consonant, is rejected, *e g* मैत्र्य *maitrya*, 'friendship,' neut, or मैत्री *maitrî*, fem

Most crude forms ending in आ *â* are feminines Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender

Crude forms of substantives ending in इ *i* are of the masculine and feminine, very few of the neuter gender

The words in ई *î* are, like those in आ *â*, mostly feminines, very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender

Those in उ *u* mostly are masculines

Those in ऊ *û* are nearly all feminines, some few masculines

Substantives in ऋ *ri* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यो *dyo*, 'heaven,' fem; गो *go*, 'ox, cow' masc. and fem ग्लौ *glau*, 'moon, masculine; नौ *nau* 'ship' feminine.

The substantives ending in अन् *an* are masculines; those in मन् *man* mostly neuters Of the latter gender is also the greatest part of those in अस् *as*, इस् *is* and उस् *us* The substantives ending in other consonants the number of which is very small, are mostly feminines; some also masculines or neuters (*cf* my V G § 707 sqq)

Compound substantives have, with few exceptions, the gender of their last member

§ 210 Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a* lengthen this vowel or substitute ई *í* for it *e.g* गत *gata* masc. and neuter 'gone,' गता *gatá* fem., देव *deva*, masc., 'a god, देवी *deví*, fem, 'a goddess

Masculines in इ *i* generally have no special form for the feminine. Some however lengthen their final, *e g* सखि *sakhi*, masc., 'a friend' सखी *sakhí* fem., a female friend.

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines but some may optionally subjoin ई *í*, before which उ *u* is changed to व् *v* *e.g* लघु *laghu* masc. and neut. 'light' in the fem. either unchanged or लघ्वी *laghví*. Some lengthen their final *e.g* पङ्गु *paṅgu*, masc. and neut., 'lame,' fem. पङ्गू *paṅgú*

The affix ई is added also to the remaining crude forms, which are changed when expressing the feminine gender, viz.:—

1 To many of those ending in ऋ *ṛi* which must be changed to र् *r*, *e.g* दातृ *dátṛi*, 'one who gives, fem दात्री *dátrí*.

2. To the words ending in अञ्च् *añch*, the present and future participles in अन्त् *ant* and अत् *at* (§ 168), the nouns in मन्त् *mant*, वन्त् *vant*, यन्त् *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 243)

These words subjoin the affix ઈ *í* to that form which they have before the termination of the instrumental singular, e g.

પ્રત્યઞ્ચ્ *pratyanch* 'following,'	instrum. sing	પ્રતીચા, *pratichá*	fem. પ્રતીચી *pratichí*
ચિન્વન્ત્ *chinvant* 'arranging,'	,, ,,	ચિન્વતા, *chinvatá*	,, ચિન્વતી *chinvatí*
પિપ્રત્ *piprat* 'filling,'	,, ,,	પિપ્રતા, *pipratá*	,, પિપ્રતી *pipratí*
અગ્નિમન્ત્ *agnimant* 'having fire,'	,, ,,	અગ્નિમતા, *agnimatá*	,, અગ્નિમતી *agnimatí*
કિયન્ત્ *kiyant* 'how great,'	,, ,,	કિયતા, *kiyatá*	,, કિયતી *kiyatí*
રાજન્ *rájan* 'king,'	,, ,,	રાજ્ઞા, *rájñá*	,, રાજ્ઞી *rájñí*
Participle of the reduplicated perfect of રુદ્ 'having wept' (§ 169),	,, ,,	રુરુદુષા, *rurudushá*	,, રુરુદુષી *rurudushí*
યવીયસ્ *yavíyaṁs* (comparative of યુવન્ *yuvan* 'young'),	,, ,,	યવીયસા, *yavíyasá*	,, યવીયસી *yavíyasí*

Exceptions

1 The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate ન્ *n*, e g બોધન્ત્ *bodhant*, fem બોધન્તી *bodhantí* The verbs of the sixth conjugational class and those of the second conjugational class ending in આ *á*, and the future participles of the active may optionally retain it, e g તુદન્ત્ *tudant* (from તુદ્ *tud*, I 6), fem તુદતી *tudatí* or તુદન્તી *tudantí*, યાન્ત્ *yánt* (from યા *yá*, II 2, 'to go'), fem. યાતી *yátí* or યાન્તી *yántí*, નેષ્યન્ત્ *neshyant* (from ની *ní*, 'to lead'), fem નેષ્યતી *neshyatí* or નેષ્યન્તી *neshyantí*.

2. Many words ending in ન્ change final ન્ *n* to ર્ *r*, e g પીવન્ *pívan*, fem પીવરી *pívarí*

§ 210 *b* The crude form of the neuter accords with that of the masculine, only, when the masculines end in a long vowel, the vowel is shortened and a final ए *e*, or ऐ *ai*, becomes इ *i*, a final ओ *o*, or औ *au* उ *u* *e.g* सोमपा *somapā*, masc. and fem., 'one who drinks the Soma juice,' becomes in the neuter सोमप *somapa* ग्रामणी *grāmaṇī*, masc. and fem., ग्रामणि *grāmaṇi*, neuter; खलपू *khalapū*, masc. and fem., खलपु *khalapu*, neuter; बहुरै *bahurai*, masc. and fem., बहुरि *bahuri*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu* neuter; अतिनौ *atinau*, masc. and fem., अतिनु *atinu*, neuter

SECTION II DECLENSION OF NOUNS

1 SUBSTANTIVES AND ADJECTIVES.

§ 211 There are very few indeclinable substantives, as स्वर् *svar*, 'heaven' (*cf* my V G § 781), also a few which are used in the plural only (*ib* § 716) All the rest have three numbers singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to* ablative, *from* genitive, *of* and locative, *in*

Some nouns, especially patronymics, form the plural not from the crude form of the singular but from its etymological base, *e.g* आत्रेय *ātreya* patronymic derived from अत्रि *atri* 'a descendant of Atri,' is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*

The accent is generally that of the crude form, *e.g* *mánas* 'mind,' dat. sing *mánas-e*. But the vocative has the acute on its first syllable, *e.g* *agní*, 'fire,' nom. sing *agnís*, but voc. *ágne* Crude forms ending in any letter but अ *a* or आ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, *cf* *e.g* § 230

FIRST CLASS: CRUDE FORMS ENDING IN CONSONANTS

§ 212 The terminations are

	SINGULAR m f n	SINGULAR m f	SINGULAR n	DUAL m f n	DUAL m f	DUAL n	PLURAL m f n	PLURAL m f	PLURAL n
N Voc	0				N V Acc औ *au*	ई *î*		N V Acc अस् *as*	इ *i* (cf Obs I)
Acc.		अम् *am*	0						
Instr	आ *â*			Inst Dat Abl भ्याम् *bhyâm*			Inst. भिस् *bhis*		
Dat	ए *e*						Dat Abl भ्यस् *bhyas*		
Abl, Gen	अस् *as*			Gen. Loc ओस् *os*			Gen आम् *âm*		
Loc.	इ *i*						Loc सु *su*		

Observ I In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz, ङ् *n* before gutturals, ञ् *ñ* before palatals, ण् *n* before linguals, न् *n* before dentals, र् *r* and ल् *l*, म् *m* before labials, Anusvâra ं (or ँ) before sibilants and ह् *h*, *e g* सर्वशक् *sarvaçak*, plur nom voc acc सर्वशङ्कि *sarvaça-n-k-i*, असृज् *asrij*, असृञ्जि *asri-ñ-j-i*, शकृत् *çakrit*, शकृन्ति *çakri-n-t-i*

The nasal is not inserted in crude forms:

1 Which are identical with the crude form of the desiderative after having rejected the final अ *a*, or with the crude form of the frequentative, *e g* पिपठिष् *pipathish* (from पिपठिष *pipathisha*, desiderative of पठ् *paṭh*), plural nom voc. acc पिपठिषि *pipathish-i*

2 Which end in a semi-vowel or nasal, *e g* बहुपुर् *bahupur*, plur nom voc. acc बहुपुरि *bahupuri*, प्रशाम् *praçâm*, प्रशामि *praçâmi*

The insertion is optional:

1 In the present participles which have no न् *n* before their

final त् *t* (§ 168), *e.g* पिप्रत् *piprat*, plur nom voc. acc. पिप्रति *piprat-i* or पिप्रन्ति *pipra-n-ti*

2 In crude forms with a final compound consonant, the first element of which is र् *r* or ल् *l*, *e.g* सुवल्ग् *suvalg*, plur nom. voc. acc सुवल्गि *suvalg-i* or सुवन्ल्गि *suva-n-lg-i*.

Observ II The rule for the change of स् *s* to ष् *sh*, given in § 17, is applicable to the termination of the locative plural.

PARADIGM सुगण् *sugaṇ*, m.f.n., counting well, a good reckoner

	SINGULAR				DUAL		
	m.f.n.	m.f.	n.		m.f.n.	m.f	n.
N V	सुगण् *sugaṇ*	—	—	N V Acc.	—	सुगणौ *sugaṇau*	सुगणी *sugaṇī*
Acc.	—	सुगणम् *sugaṇam*	सुगण् *sugaṇ*				
Instr	सुगणा *sugaṇā*	—	—	Instr Dat. Abl.	सुगण्भ्याम् *sugaṇbhyām*	—	—
Dat	सुगणे *sugaṇe*	—	—				
Abl. Gen.	सुगणस् *sugaṇas*	—	—	Gen. Loc.	सुगणोस् *sugaṇos*	—	—
Loc.	सुगणि *sugaṇi*	—	—				

PLURAL.

	m.f.n	m f	n.
N V Acc.	—	सुगणस् *sugaṇas*	सुगणि *sugaṇi*
Instr	सुगण्भिस् *sugaṇbhis*	—	—
Dat. Abl.	सुगण्भ्यस् *sugaṇbhyas*	—	—
Gen.	सुगणाम् *sugaṇām*	—	—
Loc.	सुगण्सु *sugaṇsu*	—	—

This paradigm suffices also for crude forms ending in ल् *l*, *e.g.* सुज्वल् *sujval*, adj 'blazing beautifully.'

§ 213 Crude forms ending in other simple or compound consonants undergo various euphonic changes in the singular nominative and vocative masc, fem, and neuter, the singular accusative neuter, the instrumental, dative, and ablative of the dual and plural, and the locative of the plural

I In the singular nominative and vocative masc, fem, and neuter, the singular accusative neuter, and the plural locative

Final ख् *kh*, ग् *g*, घ् *gh*, च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*.

Final ठ् *th*, ड् *d*, ढ् *dh*, छ् *chh*, श् *ç*, ष् *sh*, क्ष् *ksh*, and ह् *h* to ट् *t*.

Final थ् *th*, द् *d*, and ध् *dh* to त् *t*.

Final फ् *ph*, ब् *b*, and भ् *bh*, to प् *p*

Final म् *m* to न् *n*.

Final ण् *n*, र् *r*, and ल् *l* are left unchanged But in the nominative and vocative masc, fem, and neuter, and in the accusative neuter र् *r*, according to § 13, is changed to Visarga (:)

For the change of final न् *n*, *cf.* § 221, III, IV, for that of a final स् *s*, *cf* § 215

II In the instrumental, dative, and ablative dual and plural, the terminations of which begin with भ् *bh*·

Final क् *k*, ख् *kh*, घ् *gh*, च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*

Final ट् *t*, ठ् *th*, ढ् *ḍh*, छ् *chh*, श् *ç*, ष् *sh*, क्ष् *ksh*, and ह् *h* to ड् *d*.

Final त् *t*, थ् *th*, and ध् *dh* to द् *d*

Final प् *p*, फ् *ph*, and भ् *bh* to ब् *b*

Final म् *m* to न् *n*, as in I

Final ण् *n*, र् *r*, and ल् *l* are left unchanged, and for न् *n* and स् *s*, *cf* § 221, III., IV, and § 215.

Except. to I. and II. ह् *h* terminating a syllable which begins with द् *d*, and the noun उष्णिह् *ushnih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to क् *k*, before भ् *bh* to ग् *g*

Observe to I. and II. :—

1. If the last syllable of the crude form ends in घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*, or ह् *h* and begins with ग् *g*, ड् *ḍ*, द् *d*, or ब् *b*, the latter are changed to घ् *gh*, ढ् *ḍh*, ध् *dh*, and भ् *bh*, e.g. कामदुह् *kāma-duh* nom. and voc. कामधुक् *kāma-dhuk*, cf. p. 221.

2. इ *i* and उ *u*, when preceding a final radical र् *r* or स् *s*, are lengthened, e.g. गिर् *gir*, fem., 'speech,' nom. and voc. sing. गीर् *gīr* (गीः *gīḥ*), in tr., dat., abl. dual गीर्भ्याम् *gīr-bhyām*, instr., plur., गीर्भिस् *gīr-bhis*, dat. and abl. plur. गीर्भ्यस् *gīr-bhyas*, loc. plur. गीर्षु *gīr-shu* (cf. § 17), पुर् *pur*, fem., 'town,' पूर् *pūr* (पूः *pūḥ*), पूर्भ्याम् *pūr-bhyām*.

III. Crude forms ending in compound consonants, except क्ष् *ksh*, for which see I. and II., undergo the following changes:—

1. If the compound consonant consists of two letters, the first element of which is र् *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I. and II. must be applied also here, e.g. ऊर्ज् *ūrj*, fem., 'strength,' nom. voc. sing. ऊर्क् *ūrk*, instr. dat. abl. sing. ऊर्ग्भ्याम् *ūrg-bhyām*, loc. plur. ऊर्क्षु *ūrk-shu* (cf. § 17).

2. If the compound consists of two other letters, or of three letters, the first of which is र् *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र् *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I., II., and III., 1, e.g. सुवल्ग् *suvalg*, nom. voc. sing. masc., fem., and neuter, and acc. sing. neuter सुवल् *suval*, instr. dat. abl. dual सुवल्भ्याम् *suval-bhyām*, loc. plur. सुवल्षु *suval-shu* (§ 17); चिकीर्ष् *chikīrsh* (for original चिकीर्स् *chikīrs* from the desiderative चिकीर्ष *chikīrsha* for original चिकीर्स *chikīr-sa*, § 53), nom. voc. sing. m.f.n. and acc. sing. n. चिकीर् *chikīr* (चिकीः *chikīḥ*), instr. dat. abl. dual चिकीर्भ्याम् *chikīr-bhyām*, loc. plur. चिकीर्षु *chikīr-shu*; सिष्यन्त्स् *sisyants* nom. voc. sing. m.f.n. and acc. sing. n. सिष्यन्

sisyan, instr. dat. abl dual सिस्यन्भ्याम् *sisyan-bhyâm*, loc plur सिस्यन्सु *sisyan-su*, सुव्रश्च् *suvraçch*, nom. voc. sing m f n and acc sing. n. सुव्रट् *suvrat*, instr. dat abl dual सुव्रड्भ्याम् *suvrad-bhyâm*, loc. plur सुव्रट्सु *suvraṭ-su*.

If the remaining consonant is Anusvâra, it is changed to न्, *e g* सुहिंस् *suhiṁs*, nom voc sing m f n and acc sing. n सुहिन् *suhin*, instr. dat. abl. dual सुहिन्भ्याम् *suhin-bhyâm*, loc plur सुहिन्सु *suhin-su*

IV When the termination of the locative plural सु is preceded by ण्, ट् is optionally inserted, when preceded by ट् or न्, त्, *e g.* from सुगण्, सुगण्सु or सुगण्ट्सु, from श्वलिह्, श्वलिट्सु or श्वलिट्त्सु, from सुहिंस्, सुहिन्सु or सुहिन्त्सु

§ 214 Examples for the Rules in the preceding Paragraph

सर्वशक् *sarvaçak*, nom voc sing m f n. and acc. sing n सर्वशक् *sarvaçak*, instr dat. abl dual सर्वशग्भ्याम् *sarvaçag-bhyâm*, instr pl °ग्भिस् *°g-bhis*, dat abl pl °ग्भ्यस् *°g-bhyas*, loc plur सर्वशक्षु *sarvaçak-shu* The other cases follow the analogy of the paradigm in § 212, sing instr सर्वशका *sarvaçak-â*, etc, nom acc voc plur neuter सर्वशङ्कि *sarvaçank-i* (§ 212, Obs 1)

सुलिख् *sulikh*, nom voc sing m f n. and acc sing. n सुलिक् *sulik*, instr dat abl dual सुलिग्भ्याम् *sulig-bhyâm*, loc plur सुलिक्षु *sulik-shu*, instr sing सुलिखा *sulikh-â*, etc., nom voc acc plur neuter सुलिङ्खि *sulinkh-i*.

गजमृग् *gajamrig*, गजमृक् *gajamrik*, गजमृग्भ्याम् *gajamrig-bhyâm*, गजमृक्षु *gajamrik-shu*, गजमृगा *gajamrig-â*, गजमृङ्गि *gajamring-i*

वाच् *vâch*, fem 'speech,' वाक् *vâk*, वाग्भ्याम् *vâg-bhyâm*, वाक्षु *vâk-shu*, वाचा *vâch-â* सुवाच् *suvâch*, adj 'well speaking,' nom voc acc plur neuter सुवाञ्चि *suvâñch-i*.

ऋत्विज् *ritvij*, masc. 'a priest,' ऋत्विक् *ritvik*, ऋत्विग्भ्याम् *ritvig-bhyâm*, ऋत्विक्षु *ritvik-shu*, ऋत्विजा *ritvij-â*

प्राछ् *prachh*, masc. 'an inquirer,' प्राट् *praṭ*, प्राड्भ्याम् *praḍ bhyam*, प्राट्सु *praṭsu* or प्राट्त्सु, प्राछा *prachh-a*

विश् *viç*, masc. 'a man of the third caste,' विट् *viṭ*, विड्भ्याम् *viḍ-bhyam*, विट्सु *viṭ-su* or विट्त्सु, विशा *viç-a*

अभ्रंलिह् *abhraṁlih*, अभ्रंलिट् *abhraṁliṭ* अभ्रंलिड्भ्याम् *•liḍ-bhyam*, अभ्रंलिट्सु *•liṭ-su* or •लिट्त्सु *•liṭ-tsu*, अभ्रंलिहा *abhraṁlih-a*

कामदुह् *kamaduh* (§ 213, Obs 1) nom. voc. sing m.f n and acc. sing. n कामधुक् *kamadhuk*, instr dat. abl. dual कामधुग्भ्याम् *•dhug-bhyam*, loc. plur कामधुक्षु *•dhuk-shu*, instr sing कामदुहा *kamaduh-a*

वेदबुध् *vedabudh* nom. voc. sing m.f.n. and acc. sing n. वेदभुत् *vedabhut*, instr dat. abl. dual वेदभुद्भ्याम् *•bhud bhyam*, loc. plur वेदभुत्सु *•bhut-su*, instr sing वेदबुधा *vedabudh-a*

सुलभ् *sulabh*, सुलप् *sulap*, सुलब्भ्याम् *sulab-bhyam*, सुलप्सु *sulap-su*, सुलभा *sulabh-a*

प्रशाम् *praçam*, nom. voc. sing m f.n and acc. sing n प्रशान् *praçan*, instr dat. abl. dual प्रशान्भ्याम् *praçan-bhyam*, loc. plur प्रशान्सु *praçan-su* or प्रशान्त्सु, instr sing प्रशामा *praçam-á*

Cf the examples in II Obs. 2, III and IV

Exceptions —

1 Nouns derived without affix from the verbs भ्राज् *bhraj* 'to shine, मृज् *mrij*, 'to clean,' यज् *yaj*, to sacrifice' (except ऋत्विज् *ritvij* compounded from ऋतु+यज् for यज्) राज् *raj*, to shine, सृज् *srij* to abandon भ्रस्ज् *bhrajj* 'to fry' and the noun परिव्राज् *parivraj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f n., accusative sing neuter and the locative plural to ट् *ṭ* and before the terminations beginning with भ् *bh* to ड् *ḍ*, *e.g* अमार्ज् *amarj*, sing nom. voc. m.f n. and acc. n. अमार्ट् *amárṭ* instr dat. abl. dual अमार्ड्भ्याम् *amarḍ-bhyám*, loc. plur अमार्ट्सु *amárṭ-su*, instr sing अमार्जा *amárj-á*, but from ऋत्विज् regularly nom. voc. sing ऋत्विक् etc. (*cf* supra)

2. Those derived without affix from दिश् *diç* 'to show, दृश् *driç*, 'to see, मृश् *mriç* and स्पृश् *spriç*, 'to touch, and धृष् *dhrish*,

'to dare,' change their final to क् *k*, and before भ् *bh* to ग् *g* The same changes are optional in the derivatives from नश् *naç*, 'to perish,' *e g* दिश् *diç*, fem· 'region,' nom voc sing दिक् *dik*, instr dat abl dual दिग्भ्याम् *dig-bhyâm*, loc plur दिक्षु *dik-shu*, instr sing दिशा *diç-â*, दधृष् *dadhṛish*, 'impudent,' दधृक् *dadhṛik*, दधृग्भ्याम् *dadhṛig-bhyâm*, दधृक्षु *dadhṛik-shu*, दधृषा *dadhṛish-â*, but नश् *naç*, nom voc. sing. m f n and acc n. नक् *nak* or नट् *naṭ*, etc.

3 Nouns derived from desideratives, terminating in ष *sha*, by rejecting their final अ *a*, *e g* पिपठिष् *pipaṭhish* from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*, 'to recite,' and the noun सजुष् *sajush*, 'companion,' follow the rules for the change of a final स् *s* (§ 219), *i e* they change their final in the nom voc sing m f.n, and acc. n to स् *s* (Visarga :), in the loc plur they may leave it unchanged or change it also to Visarga, in the instr dat abl dual and plur they change it to र् *r*, in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II Obs 2, *e g*. nom voc sing m f n and acc n पिपठीस् *pipaṭhîs* (पिपठीः °*ṭhîḥ*), सजूस् *sajûs* (सजूः °*jûḥ*), instr. dat. abl dual पिपठीर्भ्याम् *pipaṭhîr-bhyâm*, सजूर्भ्याम् *sajûr-bhyâm*, loc. plur पिपठीष्षु *pipaṭhîsh-shu* or पिपठीःषु °*ṭhîḥ-shu*, सजूष्षु *sajûsh-shu* or सजूःषु *sajûḥ-shu*

4 Those derived without affix from the verbs द्रुह् *druh*, 'to injure,' मुह् *muh*, 'to be perplexed,' स्निह् *snih*, 'to love,' स्नुह् *snuh*, 'to vomit,' may optionally change their final to ट् *ṭ* or क् *k*, and before भ् *bh* to ड् *ḍ* or ग् *g*, *e g*. nom voc sing m f n and acc sing n ऽध्रुक् *-dhruk* or ऽध्रुट् *-dhruṭ*, ऽध्रुग्भ्याम् *-dhrug-bhyâm* or ऽध्रुड्भ्याम् *-dhruḍ-bhyâm*, ऽध्रुक्षु *-dhruk-shu* or ऽध्रुट्सु *-dhruṭ-su*, instr sing ऽद्रुहा *-druh-â*

5 Those from the verb नह् *nah*, 'to tie,' change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, *e g* उपानह् *upânah*, fem 'a shoe,' nom voc sing उपानत् °*nat*, instr dat abl dual उपानद्भ्याम् °*nad-bhyâm*, loc plur उपानत्सु °*nat-su*, instr. sing उपानहा *upânah-â*

CRUDE FORMS ENDING IN स् *s*.

§ 215. The termination of the locative plural, सु *su*, is changed to षु *shu*, when subjoined to इस् *is*, उस् *us* or ओस् *os*, and the final स् *s* is changed either to ष् *sh* or to Visarga (ः), *e.g.* ज्योतिस् *jyotis*, neut. 'light,' ज्योतिष्षु *jyotish-shu* or ज्योतिःषु *°tih-shu*, चक्षुस् *chakshus* neut. 'the eye,' चक्षुष्षु *chakshush-shu* or चक्षुःषु *°shuh-shu*, दोस् *dos*, m. n. 'the arm,' दोष्षु *dosh shu* or दोःषु *doh-shu*.

The nouns ending in अस् *as* or आस् *ás* either change their final to Visarga (ः), or leave it unchanged, *e.g.* मनस् *manas*, neut. 'the mind,' मनःसु *manah su* or मनस्सु *manas su*.

§ 216. Crude forms ending in affixal अस् *as* lengthen the penultimate अ *a* in the nominative singular of the masculine and feminine genders, *e.g.* सुमनस् *sumanas* (= सु + मनस् *su manas*, where the latter word is derived from मन् *man*, 'to think,' by the affix अस् *as*) adj., 'well disposed,' nom. sing. m. f. सुमनास् *sumanás* (सुमनाः *°náh* § 13); but पिण्डग्रस् *pinda gras* (पिण्ड + ग्रस्, where the अस् *as* is radical), adj., 'eating a mouthful,' nom. sing. m. f. पिण्डग्रस् *pindagras* (पिण्डग्रः *°grah*).

§ 217. Before the terminations of the instrumental, dative and ablative dual and plural beginning with भ् *bh*, final अस् *as* becomes ओ *o*, final आस् *ás* drops the स् *s*, and in final इस् *is*, उस् *us*, and ओस् *os*, the स् *s* is changed to र् *r*, *e.g.* मनस् *manas*, instr. dat. abl. dual मनोभ्याम् *mano-bhyám*; चकास् *chakás* adj. (*cf.* § 23 with Exc. 1, 2) 'resplendent,' चकाभ्याम् *chaká-bhyám*; ज्योतिस् *jyotis*, ज्योतिर्भ्याम् *jyotir bhyám*; चक्षुस् *chakshus*, चक्षुर्भ्याम् *chakshur-bhyám*; दोस् *dos*, दोर्भ्याम् *dor bhyám*.

§ 218. Those nouns, the final स् *s* of which belongs to an affix, lengthen the vowels preceding the Anusvára ं, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal इस् *is*, उस् *us*, or ओस् *os*, change the स् *s* when followed by vowels, to ष् *sh*, *e.g.* मनस् *manas*, neut., nom. voc. acc. plur. मनांसि *ma-*

nâm̃s-i; જ્યોતિસ્ *jyotis*, જ્યોતીંષિ *jyotîm̃sh-i*, instr sing. જ્યોતિષા *jyotish-â*, ચક્ષુસ્ *chakshus*, ચક્ષૂંષિ *chakshûm̃sh-i*, ચક્ષુષા *chakshush-â* But from સુતુસ્ *sutus*, adj., 'well sounding,' where the final ઉસ્ *us* is radical, સુતુંસિ *sutum̃s-i*, સુતુસા *sutus-â*, without lengthening the vowel or changing the સ્ *s*.

Observation આશિસ્ *âçis*, fem., 'blessing,' also changes its final સ્ *s*, though it be radical (from the verb શાસ્ *çâs*), before vowels to ષ્ *sh*, *e g*. instr. sing આશિષા *âçish-â*.

§ 219. Crude forms ending in radical ઇસ્ *is* or ઉસ્ *us* lengthen the penultimate ઇ *i* and ઉ *u* in the singular nominative and vocative m f n and accusative n , the instrumental, dative, and ablative dual and plural, and the locative plural, *e g* from સુતુસ્ *sutus* (§ 218), sing nom voc. m f n. and acc n. સુતૂસ્ *sutûs* (સુતૂઃ °*tûḥ*), instr dat abl dual સુતૂર્ભ્યામ્ *sutûr-bhyâm*, loc. plur. સુતૂષ્ષુ *sutûsh-shu* or સુતૂઃષુ *sutûḥ-shu*.

Paradigms મનસ્ *mánas*, neut. 'mind,' સુમનસ્ *sumánas*, adj 'well disposed,' જ્યોતિસ્ *jyótis*, neut. 'light,' ચક્ષુસ્ *chákshus*, neut 'the eye,' all with affixal સ્ *s*, and પિણ્ડગ્રસ્ *pindagras*, adj , સુતુસ્ *sutus*, adj , with radical સ્ *s*

	SINGULAR		DUAL		PLURAL
N V A	મનસ્ *mánas*		મનસી *manas-î*		મનાંસિ *mánâm̃s-i*
Instr	મનસા *mánas-â*	Instr Dat. Abl	મનોભ્યામ્ *máno-bhyâm*		મનોભિસ્ *máno bhis*
Dat	મનસે *mánas-e*			Dat Abl	મનોભ્યસ્ *máno-bhyas*
Abl Gen.	મનસસ્ *mánas-as*	Gen Loc	મનસોસ્ *mánas-os*	Gen	મનસામ્ *mánas-âm*
Loc	મનસિ *mánas-i*			Loc	મનસ્સુ or મનઃસુ *mánas-su mánaḥ-su*

In the same way are declined પયસ્ *páyas*, n 'milk,' યશસ્ *yáças*, n 'glory'

	SINGULAR.			DUAL.		
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.	—	सुमनास् *sumanās*	सुमनस् *sumanas*	N. —	सुमनसौ *sumanasau*	सुमनसी *sumanasī*
V.	सुमनस् *sumanas*	—	—	V. —		
Acc.	—	सुमनसम् *sumanas-am*	सुमनस् *sumanas*	A. —		
I.	सुमनसा *sumanas-ā*	—	—			
D.	सुमनसे *sumanas-e*	—	—	I.D.Abl. सुमनोभ्याम् *sumano-bhyām*	—	—
Abl. G.	सुमनसस् *sumanas-as*	—	—			
L.	सुमनसि *sumanas-i*	—	—	G.L. सुमनसोस् *sumanas-os*	—	—

PLURAL.

	m.f.n.	m.f.	n.
N.	—	सुमनसस् *sumanas-as*	सुमनांसि *sumanāṃs-i*
V.	—		
Acc.	—		
I.	सुमनोभिस् *sumano-bhis*	—	—
D. Abl.	सुमनोभ्यस् *sumano-bhyas*	—	—
G.	सुमनसाम् *sumanas-ām*	—	—
L.	सुमनस्सु (or सुमनःसु) *sumanas-su* *sumanaḥ-su*	—	—

	SINGULAR.	DUAL.	PLURAL.
N.V.A.	ज्योतिस् *jyotis*	ज्योतिषी *jyotiṣ-ī*	ज्योतींषि *jyotīṃṣ-i*
I.	ज्योतिषा *jyotiṣ-ā*	I.D.Abl. ज्योतिर्भ्याम् *jyotir-bhyām*	ज्योतिर्भिस् *jyotir-bhis*
D.	ज्योतिषे *jyotiṣ-e*		D.Abl. ज्योतिर्भ्यस् *jyotir-bhyas*
Abl. G.	ज्योतिषस् *jyotiṣ-as*	G.L. ज्योतिषोस् *jyotiṣ-os*	G. ज्योतिषाम् *jyotiṣ-ām*
L.	ज्योतिषि *jyotiṣ-i*		L. ज्योतिःषु (॰तिष्षु) *jyotiḥ-ṣu* (°*tiṣ-ṣu*)

हविस् *havis*, n. 'oblation.'

	SINGULAR		DUAL		PLURAL
N V A.	चक्षुस् *chákshus*		चक्षुषी *chákshush-ī*		चक्षूंषि *chákshūṁsh-i*
I	चक्षुषा *chákshush-ā*	I D Abl	चक्षुर्भ्याम् *chákshur-bhyām*	I	चक्षुर्भिस् *chákshur-bhis*
D.	चक्षुषे *chákshush-e*			D Abl	चक्षुर्भ्यस् *chákshur-bhyas*
Abl G	चक्षुषस् *chákshush-as*	G L	चक्षुषोस् *chákshush-os*	G	चक्षुषाम् *chákshush-ām*
L	चक्षुषि *chákshush-i*			L	चक्षुष्षु (॰क्षुःषु) *chákshush-shu* (°kshuh-shu)

आयुस् *āyus*, n 'life'

	SINGULAR m f n	m f	n		DUAL m f n	m f	n
N V	पिण्डग्रस्			N V Acc		पिण्डग्रसौ	पिण्डग्रसी
Acc		पिण्डग्रसम्	पिण्डग्रस्				
I	पिण्डग्रसा			I D Abl	पिण्डग्रोभ्याम्		
D	पिण्डग्रसे						
Abl G	पिण्डग्रसस्						
L	पिण्डग्रसि			G L	पिण्डग्रसोस्		

PLURAL

	m f n	m f	n
N V Acc.		पिण्डग्रसस्	पिण्डग्रसि
I	पिण्डग्रोभिस्		
D Abl	पिण्डग्रोभ्यस्		
G	पिण्डग्रसाम्		—
L	पिण्डग्रस्सु (॰ग्रःसु)		

	SINGULAR m f n	m f	n		DUAL m f n	m f	n
N V	सुतुस्			N V Acc		सुतुसौ	सुतुसी
Acc		सुतुसम्	सुतुस्				
I	सुतुसा			I D Abl	सुतूर्भ्याम्		—
D	सुतुसे						
Abl G	सुतुसस्						
L	सुतुसि			G L	सुतुसोस्		

PLURAL.

	m.f.n.	m.f.	n.
N. V. Acc.	—	सुपुंसः	सुपुंसि
I.	सुपुम्भिः	—	—
D. Abl.	सुपुम्भ्यः	—	—
G.	सुपुंसाम्	—	—
L.	सुपुंसु (°पुंषु)	—	—

CRUDE FORMS WITH STRONG AND WEAK BASE, INCLUDING THE CRUDE FORMS ENDING IN ऋ.

§ 220. There are some nouns which have a strong and a weak form. The terminations of the nominative, vocative and accusative of the singular and dual, of the nominative and vocative of the plural in the masculine and feminine, and of the nominative, vocative and accusative plural of the neuter are subjoined to the former; those of the other cases to the latter. Some have even three, a strong, a weak, and a weakest form. Then the application of the strong form remains unchanged; the weak form is used in the singular nominative, vocative and accusative of the neuter, the plural locative, and before the terminations beginning with भ् *bh*; the weakest in the remaining cases.

§ 221. Nouns with strong and weak, or strong, weak, and weakest forms are:—

1. Those ending in अञ्च् *añch*, e.g. प्राञ्च् *prâñch* (i.e. *pra-añch*) adj. 'being before,' प्रत्यञ्च् *pratyañch* (*prati-añch*), 'being behind.' The full form is used in the strong cases only; in the rest the nasal is rejected, and those which have य् *y* or व् *v* before it make a weakest form by changing य *ya* to ई *î* and व *va* to ऊ *û*. Thus प्राञ्च् *prâñch* forms all cases, except the strong ones, from प्राच् *prâch*; but प्रत्यञ्च् *pratyañch* and विष्वञ्च् *vishvañch* (*vishu-añch*) 'going everywhere,' have as weak forms प्रत्यच् *pratyach*,

विष्वच् *vishvach*, and as weakest forms प्रतीच् *pratích*, विषूच् *vishúch*

In the singular nominative and vocative of the masculine gender ङ् is substituted for the two finals.

PARADIGMS प्राञ्च् *práñch*, प्रत्यञ्च् *pratyañch* (*cf* § 213, I, II.)

Observ The feminine, according to § 209, is formed by adding ई *í*, and follows the paradigm देवी *deví* in § 230

SINGULAR

	m n	m	n
N V		प्राङ् *prán*	प्राक् *prák* (N V, Acc)
Acc		प्राञ्चम् *práñch-am*	
I	प्राचा *prách-á*		
D	प्राचे *prách-e*		
Abl, G	प्राचस् *prách-as*		
Loc	प्राचि *prách-i*		

DUAL

	m n	m	n
N V, Acc		प्राञ्चौ *práñch-au*	प्राची *prách-í*
I D Abl	प्राग्भ्याम् *prág-bhyám*		
G L	प्राचोस् *prách-os*		

PLURAL

	m n	m	n
N V		प्राञ्चस् *práñch-as*	प्राञ्चि *práñch-i* (N V, Acc)
Acc		प्राचस् *prách-as*	
I	प्राग्भिस् *prág-bhis*		
D, Abl	प्राग्भ्यस् *prág-bhyas*		
G	प्राचाम् *prách-ám*		
L.	प्राक्षु *prák-shu*		

अवाञ्च् *aváñch*, adj, 'downward,' weak form अवाच् *avách*

	SINGULAR m. n.	m.	n.		DUAL m. n.	m.	n.
N V	—	प्रत्यङ् *pratyań*	प्रत्यक् *pratyak*	N V Acc	—	प्रत्यञ्चौ *pratyańch-au*	प्रतीची *pratīch-ī*
Acc.	—	प्रत्यञ्चम् *pratyańch-am*	(as N V)				
I	प्रतीचा *pratīch-ā*	—	—	I D Abl	प्रत्यग्भ्याम् *pratyag-bhyām*	—	—
D	प्रतीचे *pratīch-e*	—	—				
Abl G	प्रतीचस् *pratīch-as*	—	—	G L	प्रतीचोस् *pratīch-os*	—	—
L.	प्रतीचि *pratīch-i*	—	—				

PLURAL

	m. n.	m.	n.
N V	—	प्रत्यञ्चस् *pratyańch-as*	प्रत्यञ्चि *pratyańch-i*
Acc.	—	प्रतीचस् *pratīch-as*	(as N V)
I	प्रत्यग्भिस् *pratyag-bhis*	—	—
D Abl.	प्रत्यग्भ्यस् *pratyag-bhyas*	—	—
G	प्रतीचाम् *pratīch-ām*	—	—
L.	प्रत्यक्षु *pratyak-shu*	—	—

सम्यञ्च् *samyańch*, adj., 'right' weak form सम्यच् *samyach* weakest form समीच् *samīch*

Exc उदञ्च् (*ud-ańch*), 'being upwards,' weak form उदच् *udach* weakest form उदीच् *udīch* तिर्यञ्च् *tiryańch* 'moving tortuously' weak form तिर्यच् *tiryach*, weakest form तिरश्च् *tiraçch* e.g. singular instrumental उदीचा *udīch-ā*, तिरश्चा *tiraçch-ā*

II To this class belong also the crude forms ending in न्त् *nt* which drop the न् *n* in all the weak cases

Exc. 1 The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *á* of the second conjugational class, and in the future participles, the nasal is optionally rejected, *e g.* बोधन्त् *bódhant*, participle of the present of बुध् *budh*, I 1, nominative, vocative, and accusative dual neuter बोधन्ती *bódhant-í*; तुदन्त् *tudant*, present participle of तुद् *tud*, I 6, तुदन्ती *tudant-í* or तुदती *tudat-í*, यान्त् *yânt*, the same of या *yá*, II. 2, यान्ती *yânt-í* or याती *yât-í*, नेष्यन्त् *neshyant*, future participle of नी *ní*, नेष्यन्ती *neshyant-í* or नेष्यती *neshyat-í* (*cf* § 210)

Exc 2 The adjective महन्त् *mahánt*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, *e g* acc. singular masc महान्तम् *mahánt-am* The same change takes place in the singular nominative of the masc of the nouns ending in मन्त् *mant*, वन्त् *vant*, and यन्त् *yant*

Observ 1 In the singular nominative and vocative of the masculine the final त् *t* is dropped

Observ 2 The feminine, according to § 210, is formed by adding ई *í* and follows the paradigm देवी *deví* in § 230.

PARADIGM (*cf* § 213, II)

युनन्त् *yunánt*, present participle of यु (§ 168).

	SINGULAR m n	SINGULAR m	SINGULAR n		DUAL m n	DUAL m	DUAL n
N.V.		युनन् *yunan*[1]	युनत् *yunat*[1]	N V, Acc		युनन्तौ *yunant-au*[2]	युनती *yunat-í*[2]
Acc		युनन्तम् *yunánt-am*					
I	युनता *yunat-á*			I D, Abl	युनद्भ्याम् *yunád-bhyâm*		
D	युनते *yunat-é*						
Abl., G	युनतस् *yunat-ás*						
L	युनति *yunat-i*			G, L	युनतोस् *yunat-ós*		

[1] Nom *yunán*, Nom and Acc *yunát*, Voc *yunan*, *yunat*
Nom and Acc *yunántau*, *yunatí*, Voc *yunantau*, *yúnatí*

PLURAL.

N. V.	—	युञ्जन्तस् *yuñjant-as*	युञ्जन्ति *yuñjant-i*
Acc.	—	युञ्जतस् *yuñjat-as*	
I.	युञ्जद्भिस् *yuñjad-bhis*	—	—
D. Abl.	युञ्जद्भ्यस् *yuñjad-bhyas*	—	—
G.	युञ्जताम् *yuñjat-ām*	—	—
L.	युञ्जत्सु *yuñjat-su*	—	—

Similarly बोधन्त् *bodhant*, e.g. singular nominative and vocative of the masculine बोधन् *bódhan*, of the neuter बोधत् *bódhat*, but in the dual nominative, vocative, and accusative of the neuter बोधन्ती *bódhantī*. तुदन्त् *tudánt*, nominative and vocative singular of the masculine तुदन् *tudan*, of the neuter तुदत् *tudat*, but in the nominative, vocative, and accusative dual of the neuter तुदन्ती *tudantī* or तुदती *tudatī*.

महन्त् *mahánt*, nominative singular of the masculine महान् *mahān*, vocative महन् *máhan*, accusative महान्तम् *mahānt-am*; but in the nominative, vocative, and accusative singular of the neuter महत् *mahat*, singular instrumental of the masculine and neuter महता *mahat-ā*, etc., in the nominative, vocative, and accusative dual of the masculine महान्तौ *mahānt-au*, and in the nominative and vocative plural of the masculine महान्तस् *ma-hānt-as*, in the nominative, vocative, and accusative plural of the neuter महान्ति *mahānt-i*.

अग्निमन्त् *agnimant*, adj., 'one who maintains a sacrificial fire,' in the singular nominative of the masculine अग्निमान् *agnimān*,

Nom. *yuñ* ...; Nom. and Acc. *yuñjatī*; Voc. *yuñjantas*, *yuñjanti*

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत् *agnimat*, in the instrumental अग्निमता *agnimat-á*, etc, regularly, पयस्वन्त् *payasvant*, adj., 'having milk,' पयस्वान् *payasvân*, पयस्वन् *payasvan*, पयस्वत् *payasvat*, पयस्वता *payasvatâ*, कियन्त् *kiyant*, adj, 'how great,' कियान् *kiyân*, कियन् *kiyan*, कियत् *kiyat*, कियता *kiyatâ*.

III Further belong to this class the crude forms ending in अन् *an*

These lengthen the अ *a* in the strong cases, except the vocative sing masc and fem , in the weak cases they reject the final न् *n*, in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ञ् *ñ*, when following a lingual, to ण् *n*, e g राजन् *râjan*, 'a king,' strong form राजान् *râjân*, weak form राज *râja*, weakest form राज्ञ् *râjñ*, तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshân*, weak form तक्ष *taksha*, weakest form तक्ष्ण् *takshn*

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1 Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, *e g.* वर्मन् *varman*, n 'armour,' singular instrum वर्मणा *varman-á* (§ 16), यज्वन् *yajvan*, m. 'sacrificer,' यज्वना *yajvan-á*

Exc 2 The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, *e g* मूर्धन् *mûrdhan*, masc 'the head,' locative मूर्ध्नि *mûrdhn-i* or मूर्धनि *mûrdhan-i*; नामन् *nâman*, neut. 'the name,' loc sing. नाम्नि *nâmn-i* or नामनि *nâman-i*, nom voc acc dual नाम्नी *nâmn-í* or नामनी *nâman-í*.

PARADIGMS: राजन् *rajan* masc., 'a king;' नामन् *naman*, neut., 'the name.'

	SINGULAR.	DUAL.	PLURAL.
N.	राजा rājā	N. V. Acc. राजानौ rājānau	N. V. राजानस् rājānas
V.	राजन् rājan		
Acc.	राजानम् rājānam		Acc. राज्ञस् rājñas
I.	राज्ञा rājñā	I. D. Abl. राजभ्याम् rājabhyām	I. राजभिस् rājabhis
D.	राज्ञे rājñe		D. Abl. राजभ्यस् rājabhyas
Abl. G.	राज्ञस् rājñas	G. L. राज्ञोस् rājños	G. राज्ञाम् rājñām
L.	राज्ञि or राजनि rājñi rājani		L. राजसु rājasu

	SINGULAR.	DUAL.	PLURAL.
N.	नाम nāma	N. V. Acc. नाम्नी or नामनी nāmnī nāmanī	N. V. Acc. नामानि nāmāni
V.	नामन् or नाम nāman nāma		
Acc.	नाम nāma		
I.	नाम्ना nāmnā	I. D. Abl. नामभ्याम् nāmabhyām	I. नामभिस् nāmabhis
D.	नाम्ने nāmne		D. Abl. नामभ्यस् nāmabhyas
Abl. G.	नाम्नस् nāmnas	G. L. नाम्नोस् nāmnos	G. नाम्नाम् nāmnām
L.	नाम्नि or नामनि nāmni nāmani		L. नामसु nāmasu

IV. Fourthly belong to this class the crude forms ending in इन् *in*. These have a strong form in the singular nominative of the masculine and in the nominative, vocative, and accusative plural of the neuter only, in which the इ *i* is lengthened. In the

singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the न् *n* is rejected, optionally also in the vocative singular of the neuter.

Obs. The feminine is formed by adding ई् *ī* (§ 210) and follows the paradigm देवी *devī́* in § 230.

PARADIGM धनिन् *dhanín*, adj., 'wealthy.'

SINGULAR

	m n	m	n
N		धनी *dhanī́*	धनि *dhaní*
V		धनिन् *dhánin*	धनिन् or धनि *dhánin* *dháni*
Acc		धनिनम् *dhanín-am*	धनि *dhaní*
I	धनिना *dhanín-ā*		
D	धनिने *dhanín-e*		
Abl. G	धनिनस् *dhanín-as*		
L	धनिनि *dhanín-i*		

DUAL

	m n	m	n
N V Acc		धनिनौ *dhanín-au*[1]	धनिनी *dhanín-ī*
I D Abl	धनिभ्याम् *dhaní-bhyām*		
G L	धनिनोस् *dhanín-os*		

PLURAL

	m n	m.	n
N V Acc		धनिनस् *dhanín-as*[2]	धनीनि *dhanī́n-i*[2]
Instr	धनिभिस् *dhaní-bhis*		
D.Abl	धनिभ्यस् *dhaní-bhyas*		
Gen	धनिनाम् *dhanín-ām*		
Loc	धनिषु *dhaní-shu*		

In the same way is declined यशस्विन् *yaçasvín*, adj 'glorious'

[1] Nom. and Acc *dhanínau, dhanínī*, Voc *dhánínau, dhánínī*

[2] Nom and Acc *dhanínas, dhanī́ni*, Voc *dhánínas, dhánīni*

5. Fifthly belong to this class the participles of the reduplicated perfect. The affix is वंस् *vaṃs* in the vocative singular of the masculine, वांस् *vāṃs* in the other strong cases. But in the nominative and vocative singular of the masculine the final स् *s* is rejected and Anusvāra (ं) changed to न् *n*.

In the weak cases the affix is वत् *vat*, and in the weakest उष् *ush*.

In the feminine ई *ī* is added according to § 210, and its declension follows the paradigm देवी *devī* in § 230.

PARADIGM. Participle of the reduplicated perfect of रुद् *rud* 'to cry' (§ 169).

	SINGULAR m.n.	SINGULAR m.	SINGULAR n.		DUAL m.n.	DUAL m.	DUAL n.
N.	—	रुरुद्वान् *rurudvān*	रुरुद्वत् *rurudvat*[1] (N. V. Acc.)	N. V. Acc.	—	रुरुद्वांसौ *rurudvāṃs-au*[2]	रुरुदुषी *ruruduṣī*
V.	—	रुरुद्वन् *rurudvan*					
Acc.	—	रुरुद्वांसम् *rurudvāṃs-am*					
I.	रुरुदुषा *ruruduṣ-ā*	—	—	I. D. Abl.	रुरुद्वद्भ्याम् *rurudvad-bhyām*	—	—
D.	रुरुदुषे *ruruduṣ-e*	—	—				
Abl. G.	रुरुदुषः *ruruduṣ-aḥ*	—	—	G. L.	रुरुदुषोः *ruruduṣ-oḥ*	—	—
L.	रुरुदुषि *ruruduṣ-i*	—	—				

[1] Nom. and Acc. *rurudvat*; Voc. *rurudvat*.

[2] Nom. and Acc. *rurudvāṃsau*, *ruruduṣī*; Voc. *rurudvāṃsau*, *ruruduṣī*.

PLURAL

	m n	m	n
N V		रुरुद्वांसस् *rurudváṁs-as*[1]	रुरुद्वांसि *rurudváṁs-i*[1]
Acc		रुरुदुषस् *rurudush-as*	
Instr	रुरुद्वद्भिस् *rurudvád-bhis*		
D Abl	रुरुद्वद्भ्यस् *rurudvád bhyas*		
Gen	रुरुदुषाम् *rurudush-ám*		
Loc	रुरुद्वत्सु *rurudvát-su*		

Look for examples to § 169

VI Finally belong to this class the second forms of the comparative (§ 243) Its affix is in the vocative singular of the masculine ईयंस् *íyaṁs*, in the other strong cases ईयांस् *íyáṁs*, in the weak cases ईयस् *íyas* The final स् *s* is rejected in the nominative and vocative singular of the masculine and the Anusvâra ( ) changed to न् *n* The paradigm will be given in § 243

SECOND CLASS CRUDE FORMS ENDING IN VOWELS OR DIPHTHONGS

§ 222 The terminations of the cases differ from those given in § 212 in the following instances

1 The nominative singular of the masculine and feminine terminates in स् *s*, except in the feminines ending in आ *á* and those in ई *í* consisting of more than one syllable, e g गत *gata*, 'gone,' masc nom गतस् *gata-s*, but गता *gatá*, fem, नदी *nadí*, fem, nom also गता *gatá*, नदी *nadí*

2 In the accusative singular the crude forms subjoin म् *m* only, except the monosyllabic feminines ending in ई *í* and ऊ *ú*,

[1] Nom *rurudváṁsas*, Nom and Acc *rurudváṁsi*, Voc *rurudváṁsas, rurudváṁsi*.

and those which end in diphthongs, *e.g* गत *gata*, acc. गतम् *gata-m*, but भी *bhī*, fem., भियम् *bhiy-am* (*cf* § 230 *b*)

3. The feminines ending in vowels affix in the dative singular ऐ *ai*, in the ablative and genitive singular आस् *ās* and in the singular locative आम् *ām*. The feminines in इ *i* and उ *u*, and the monosyllables in ई *ī* and ऊ *ū* may also take the affixes given in § 212, *e.g* from गता *gatā*, fem., गतायै *gatā-y-ai*, गतायास् *gatā-y-ās* गतायाम् *gatā-y-ām* (*cf* § 223) from भी *bhī*, fem., भियै *bhiy-ai* or भिये *bhiy-e* भियास् *bhiy-ās* or भियस् *bhiy-as* भियाम् *bhiy-ām* or भियि *bhiy-i*

4 In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ई *ī* and ऊ *ū*, take स् *s*, before which a short vowel is lengthened, *e.g* गत *gata*, masc., plur acc. गतान् *gatā-n*; मति *mati*, 'mind,' fem., मतीस् *matī-s* पितृ *pitṛi*, masc. 'father,' पितॄन् *pitṝī-n* मातृ *mātṛi* fem., 'mother,' मातॄस् *mātṝī-s*

§ 223 Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter and in the genitive plural of the three genders, a short vowel is lengthened, *e.g* गत *gata*, neut. nom. voc. acc. plur गतानि *gatā-n-i* gen. plur of all the three genders गतानाम् *gatā-n-ām*.

§ 224 Special rules will be given in the observations at the head of the paradigms.

CRUDE FORMS ENDING IN अ, MASCULINES AND NEUTERS

§ 225 1 The neuters affix म् *m* in the nominative and accusative singular *e.g* गत *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is एन *ena*, before which the final अ *a* of the base is dropped, *e g.* गत *gata*, गतेन *gatena*

3 The termination of the singular dative is आय *áya*, गताय *gatá-y-a*

4 The ablative and genitive singular have different terminations, the ablative has आत् *át*, the अ *a* of which combines with the final अ *a* of the base to आ *á*, the genitive has स्य *sya*, *e g.* गतात् *gatát*, गतस्य *gata-sya*

5 The termination of the locative singular इ *i* coalesces with the final अ *a* of the base to ए *e*, गते *gate*

6 Likewise the ई *í* of the nominative, vocative, and accusative dual of the neuter, गते *gate*

7. Before the termination औ *au* of the nominative, vocative, and accusative dual of the masculine the final अ *a* of the base is dropped, गतौ *gatau*

8 Before the termination of the instrumental, dative, and ablative dual, भ्याम् *bhyám*, the final अ *a* of the base is lengthened, गताभ्याम् *gatá-bhyám*

9 Before the termination of the genitive and locative dual, ओस् *os*, य् *y* is inserted, गतयोस् *gata-y-os*

10 The initial अ *a* of the termination of the nominative and vocative plural of the masculine combines with the final अ *a* of the base to आ *á*, गतास् *gatás*

11 The instrumental plural has, instead of the final अ *a* and the termination भिस् *bhis*, the termination ऐस् *ais*, गतैस् *gatais*

12 Before the terminations of the dative and ablative plural, भ्यस् *bhyas*, and the locative, सु *su*, the final अ *a* of the base is changed to ए *e*, गतेभ्यस् *gate-bhyas*, गतेषु *gate-shu*

PARADIGM कान्त *kántá*, m n 'dear' The feminine is, according to § 210, कान्ता *kántá*, the declension of which will be given in the following paragraph

	SINGULAR.				DUAL.		
	m.n.	m.	n.		m.n.	m.	n.
N.	—	कान्तः kāntaḥ	कान्तम् kāntam	N.A.V.	—	कान्तौ kāntau	कान्ते kānte[1]
V.	कान्त kānta	—	—				
Acc.	कान्तम् kāntam	—	—				
I.	कान्तेन kāntena	—	—	I.D.Abl.	कान्ताभ्याम् kāntābhyām	—	—
D.	कान्ताय kāntāya	—	—				
Abl.	कान्तात् kāntāt	—	—				
G.	कान्तस्य kāntasya	—	—	G.L.	कान्तयोः kāntayoḥ	—	—
L.	कान्ते kānte	—	—				

PLURAL.

	m.n.	m.	n.
N.V.	—	कान्ताः kāntāḥ[2]	कान्तानि kāntāni[2]
Acc.	—	कान्तान् kāntān	
Instr.	कान्तैः kāntaiḥ	—	—
D.Abl.	कान्तेभ्यः kāntebhyaḥ	—	—
Gen.	कान्तानाम् kāntānām[3]	—	—
Loc.	कान्तेषु kānteshu	—	—

Look for examples to § 173 IV; decline also अश्व aśva m. 'a horse,' भय bhaya n. 'fear.'

[1] Nom. and Acc. kāntā, kāntau; Voc. kāntā, kāntau.
[2] Nom. kāntāsaḥ; Nom. and Acc. kāntā; Voc. kāntāsaḥ, kāntā.
[3] Or kāntānām.

CRUDE FORMS ENDING IN आ

1 Feminines

§ 226 1 In the vocative singular the final आ *â* is changed to ए *e*, *e g* गता *gatâ*, voc गते *gate*

2 The instrumental singular inserts य् *y*, before which the final आ *â* is made short, गतया *gata-y-â*

3 य् *y* is inserted also in the dative, ablative, genitive, and locative singular, *e g* गतायै *gatâ-y-ai* (*cf* § 223)

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *â* and the termination, गते *gate*

5. The genitive and locative dual have the same form as in the masculine, गतयोस् *gata-y-os*

6 In the nominative plural the final आ *â* combines with the initial अ *a* of the termination अस् *as* to आ *â*, गतास् *gatâs*

PARADIGM कान्ता (*cf* the paradigm of the preceding paragraph).

	SINGULAR	DUAL	PLURAL
N	कान्ता *kântâ*	N V Acc कान्ते *kânte*[1]	N V Acc कान्तास् *kântâs*[2]
V	कान्ते *kânte*		
Acc	कान्ताम् *kântâ-m*		
I	कान्तया *kânta-y-â*	I D Abl कान्ताभ्याम् *kântâ-bhyam*	I कान्ताभिस् *kântâ-bhis*
D	कान्तायै *kântâ-y-ai*		D Abl. कान्ताभ्यस् *kântâ-bhyas*
Abl. G	कान्तायास् *kântâ-y-âs*	G L कान्तयोस् *kânta-y-os*	G कान्तानाम् *kântâ-n-âm*
L	कान्तायाम् *kântâ-y-âm*		L कान्तासु *kântâ-su*

अश्वा *açvâ*, f 'a mare'

[1] Nom and Acc *kânté*, Voc *kânte*

[2] Nom. and Acc. *kântâs*, Voc. *kântâs*

2. Substantives of the Masculine Gender and Adjectives of the Masculine and Feminine Genders.

§ 227. These affix स् s in the nominative and vocative singular; e.g. हाहा *hâhâ* masc., 'a Gandharva,' and अतिहाहा *atihâhâ* adj. m.f., 'surpassing a Gandharva,' nom. voc. हाहास् *hâhâ-s*, अतिहाहास् *atihâhâ-s*.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial अ *a* or आ *â*; initial इ *i* combines with the final आ *â* of the base to ए *e*; initial ए *e* to ऐ *ai*; initial ओ *o* and औ *au* to औ *au* (cf. § 21). In the accusative plural of the masculine न् *n* is subjoined.

PARADIGM: अतिहाहा adj.

	SINGULAR m.f.	DUAL m.f.
N.V.	अतिहाहास्	N.A.V. अतिहाहौ
Acc.	अतिहाहाम्	
I.	अतिहाहा	I.D.Abl. अतिहाहाभ्याम्
D.	अतिहाहै	
Abl. G.	अतिहाहास्	G.L. अतिहाहौस्
L.	अतिहाहे	

PLURAL

	m.f.	m.	f.
N.V.	अतिहाहास्	—	—
Acc.	—	अतिहाहान्	अतिहाहास्
I.	अतिहाहाभिस्	—	—
D.Abl.	अतिहाहाभ्यस्	—	—
G.	अतिहाहाम्	—	—
L.	अतिहाहासु	—	—

§ 228. The declension of adjectives derived from verbs without

affix, e g विश्वपा, 'all-ruling,' from पा, 'to protect,' differs from the preceding paradigm

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, e g in the dative singular विश्वपे

2 In forming the plural accusative according to § 212.

PARADIGM · विश्वपा, masc fem

SINGULAR		DUAL		PLURAL	
N V	विश्वपास्	N V Acc	विश्वपौ	N V	विश्वपास्
Acc	विश्वपाम्			Acc	विश्वपस्
I	विश्वपा	I D Abl	विश्वपाभ्याम्	I	विश्वपाभिस्
D	विश्वपे			D Abl	विश्वपाभ्यस्
Abl G	विश्वपस्			G	विश्वपाम्
L	विश्वपि	G L	विश्वपोस्	L	विश्वपासु

Observ to §§ 227, 228 The neuter of the adjectives ending in आ, according to § 210 *b*, shortens the final and follows the paradigm in § 225

CRUDE FORMS ENDING IN इ *i* AND उ *u* OF THE MASCULINE, FEMININE, AND NEUTER GENDERS

§ 229 1 In the vocative singular the masculines and feminines change the final इ *i* to ए *e*, उ *u* to ओ *o*, e g कवि *kavi*, 'a poet,' कवे *kave* In the neuter this change is optional, e g वारि *vári*, 'water,' वारे *váre* or वारि *vári*

2 In the instrumental singular the masculines and neuters insert न् *n*, कविना *kavi-n-á*

3. In the dative singular the masculines change the final इ *i* to अय् *ay*, उ to अव् *av*, करये *karay-e*

4 In the ablative and genitive singular the masculines change the final इ *i* to ए *e*, उ *u* to ओ *o* and drop the initial अ *a* of the termination, *e.g.* करेस् *kare-s*

5 In the locative singular औ *au* is substituted for the final of the noun and the inflectional termination करौ *karau*

6. The feminines may follow the rules given for the masculines in 3 4 and 5, or those given in § 222, 3 In the latter case final इ *i* becomes य् *y*, final उ *u* व् *v*, *e.g.* from मति *mati* in the dative singular either मतये *matay-e*, according to 3 or मत्यै *maty-ai*, according to § 222 3

7 In the nominative, vocative and accusative dual the masculines and feminines lengthen their final without adding any termination *e.g.* करी *karī*

8. In the nominative and vocative plural the masculines and feminines change their final इ *i* to अय् *ay* उ *u* to अव् *av* *e.g.* करयस् *karay-as*

9 In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ *i* is changed to य् *y* उ *u* to व् *v* मत्या *maty-ā* कर्योस् *kary-os*

10 The neuters insert न् *n* (in accordance with § 16, ण् *ṇ*) before the terminations beginning with a vowel, *e.g.* dative singular वारिणे *vāri-ṇ-e*

11 When a noun in इ *i* or उ *u*, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, *e.g.* शुचि *çuchi*, adj., 'pure,' in the dative singular of the neuter either शुचिने *çuchi-n-e* (10) or शुचये *çuchay-e* (3)

PARADIGMS: अग्नि *agní*, masc., 'fire,' मति *máti*, fem., 'mind,' वारि *vā́ri*, neut., 'water,' मधु *mádhu*, neut., 'honey,' गुरु *gurú*, adj. m.f.n., 'heavy.'

	SINGULAR	DUAL	PLURAL
N	अग्निस् *agní-s*	N V Acc: अग्नी *agnī́*[1]	N V: अग्नयस् *agnáy-as*[2]
V	अग्ने *ágne*		
Acc	अग्निम् *agní-m*		Acc: अग्नीन् *agnī́-n*
I	अग्निना *agní-n-ā*	I D Abl: अग्निभ्याम् *agní-bhyām*	I: अग्निभिस् *agní-bhis*
D	अग्नये *agnáy-e*		D Abl: अग्निभ्यस् *agní-bhyas*
Abl G	अग्नेस् *agné-s*		G: अग्नीनाम् *agnī́-n-ām*[3]
L	अग्नौ *agnaú*	G L: अग्न्योस् *agny-ós*	L: अग्निषु *agní-shu*

कवि *kavi*, m., 'a poet.'

	SINGULAR	DUAL	PLURAL
N.	मतिस् *máti-s*	N V Acc: मती *mátī*	N V: मतयस् *mátay-as*
V	मते *máte*		
Acc	मतिम् *mati-m*		Acc: मतीस् *matī-s*
I	मत्या *máty-ā*	I D Abl: मतिभ्याम् *máti-bhyām*	I: मतिभिस् *máti-bhis*
D	मतये or मत्यै *matay-e* *maty-ai*		D Abl: मतिभ्यस् *máti-bhyas*
Abl G	मतेस् or मत्यास् *máte-s* *maty-ās*		G: मतीनाम् *mátī-n-ām*
L	मतौ or मत्याम् *matau* *maty-ām*	G L: मत्योस् *máty-os*	L: मतिषु *máti-shu*

भूति *bhū́ti*, f., 'state of being.'

[1] Nom and Acc. *agnī́*, Voc. *ágnī*

[2] Nom. *agnáyas*, Voc. *ágnayas*

[3] Or *agnīnā́m*

	SINGULAR.		DUAL.		PLURAL.
N.	वारि *vāri*	N. V. Acc.	वारिणी *vāri-ṇ-ī*	N. V. Acc.	वारीणि *vārī-ṇ-i*
V.	वारि or वारे *vāri* *vāre*				
Acc.	वारि *vāri*				
I.	वारिणा *vāri-ṇ-ā*	I. D. Abl.	वारिभ्याम् *vāri-bhyām*	I.	वारिभिस् *vāri-bhis*
D.	वारिणे *vāri-ṇ-e*			D. Abl.	वारिभ्यस् *vāri-bhyas*
Abl. G.	वारिणस् *vāri-ṇ-as*	G. L.	वारिणोस् *vāri-ṇ-os*	G.	वारीणाम् *vārī-ṇ-ām*
L.	वारिणि *vāri-ṇ-i*			L.	वारिषु *vāri-shu*

	SINGULAR.		DUAL.		PLURAL.
N.	मधु *madhu*	N. V. Acc.	मधुनी *madhu-n-ī*	N. V. Acc.	मधूनि *madhū-n-i*
V.	मधु or मधो *madhu* *madho*				
Acc.	मधु *madhu*				
I.	मधुना *madhu-n-ā*	I. D. Abl.	मधुभ्याम् *madhu-bhyām*	I.	मधुभिस् *madhu-bhis*
D.	मधुने *madhu-n-e*			D. Abl.	मधुभ्यस् *madhu-bhyas*
Abl. G.	मधुनस् *madhu-n-as*	G. L.	मधुनोस् *madhu-n-os*	G.	मधूनाम् *madhū-n-ām*
L.	मधुनि *madhu-n-i*			L.	मधुषु *madhu-shu*

त्रपु *trapu*, n. tin (observe § 16).

SINGULAR

	m f n	m f	m n	f	n
N		गुरुस् *gurú-s*			गुरु *guru*
V	गुरो *gúro*				or गुरु *gúru*
Acc.		गुरुम् *gurú-m*			गुरु *gurú*
I			गुरुणा *guru-n-á*	गुर्वा *gurv-á*	
D	गुरवे *gurdv-e*			or गुर्वै *gurv-ai*	or गुरुणे *guru-n-e*
Abl G	गुरोस् *guró-s*			or गुर्वास् *gurv-ás*	or गुरुणस् *guru n-as*
L	गुरौ *gurdu*			or गुर्वाम् *gurv-ám*	or गुरुणि *guru-n-i*

DUAL

	m f n	m f	n
N V Acc		गुरू *gurú*[1]	गुरुणी *guru-n-í*[1]
I D Abl	गुरुभ्याम् *gurú-bhyám*		
G L	गुर्वोस् *gurv-ós*		or गुरुणोस् *guru-n-os*

PLURAL

	m f n	m f	m	f	n
N V		गुरवस् *gurav-as*[2]			गुरूणि *gurū́-n-i*[2]
Acc			गुरून् *gurū́-n*	गुरूस् *gurū́-s*	
Instr	गुरुभिस् *gurú-bhis*				
D Abl	गुरुभ्यस् *gurú-bhyas*				
Gen	गुरूणाम् *gurū́-n-ām*[3]				
Loc	गुरुषु *guru-shu*				

लघु *laghu*, adj, 'light.'

Obs गुरु and लघु, according to § 210, may form also the feminines गुर्वी *gurv-í*, लघ्वी *laghví*, which follow the paradigm देवी *deví*, in § 230

[1] Nom and Acc *gurū́, guruṇí*, Voc *gurú, guruṇi*
[2] Nom *gurávas*, Nom and Acc *gurū́ṇi*, Voc *guravas, gurūṇi*
[3] Or *gurūṇā́m*

CRUDE FORMS ENDING IN ई ī AND ऊ ū.

1. Feminines.

§ 230. (*a*) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.

2. Change their final ई ī to य् *y*, ऊ *ū* to व् *v*, before the terminations beginning with a vowel.

(*b*) The monosyllabic forms:—

1. Use the nominative singular also as vocative.

2. Optionally insert न् *n* in the plural genitive (§ 223).

3. Change ई ī to इय् *iy* and ऊ *ū* to उव् *uv* before the terminations beginning with a vowel.

PARADIGMS: देवी *devī*, 'a goddess,' वधू *vadhū*, 'a wife,' श्री *çrī*, n. p. of a goddess, भ्रू *bhrū*, 'the brow.'

	SINGULAR.		DUAL.		PLURAL.
N.	देवी *devī*	N. V. Acc.	देव्यौ *devy-au*	N. V.	देव्यस् *devy-as*
V.	देवि *devi*			A.	देवीस् *devī-s*
Acc.	देवीम् *devī-m*			I.	देवीभिस् *devī-bhis*
I.	देव्या *devy-ā*	I. D. Abl.	देवीभ्याम् *devī-bhyām*	D. A.	देवीभ्यस् *devī-bhyas*
D.	देव्यै *devy-ai*			G.	देवीनाम् *devī-n-ām*
Abl. G.	देव्यास् *devy-ās*	G. L.	देव्योस् *devy-os*	L.	देवीषु *devī-shu*
L.	देव्याम् *devy-ām*				

नदी *nadī*, f. 'river.'

In the Nom. and Acc. *devyāu*; in the Voc. *dévyau*.
In the Nom. *devyās*; in the Voc. *dévyas*.

	SINGULAR		DUAL		PLURAL
N	वधूस् *vadhū́-s*	N V Acc	वध्वौ *vadhv-au*[1]	N V	वध्वस् *vadhv-as*[2]
V	वधु *vádhu*			A	वधूस् *vadhū́-s*
Acc	वधूम् *vadhū́-m*			I	वधूभिस् *vadhū́-bhis*
I	वध्वा *vadhv-ā́*	I D Abl	वधूभ्याम् *vadhū́-bhyām*	D A	वधूभ्यस् *vadhū́-bhyas*
D	वध्वै *vadhv-ái*				
Abl G	वध्वास् *vadhv-ā́s*	G L	वध्वोस् *vadhv-ós*	G	वधूनाम् *vadhū́-n-ām*
L	वध्वाम् *vadhv-ā́m*			L	वधूषु *vadhū́-shu*

	SINGULAR		DUAL		PLURAL
N V	श्रीस् *çrī́-s*	N V Acc	श्रियौ *çríy-au*	N V Acc	श्रियस् *çríy-as*
Acc	श्रियम् *çríy-am*			I	श्रीभिस् *çrī-bhís*
I	श्रिया *çriy-ā́*	I D Abl	श्रीभ्याम् *çrī-bhyā́m*	D Abl.	श्रीभ्यस् *çrī-bhyás*
D	श्रिये or श्रियै *çriy-é* *çriy-ái*				
Abl. G	श्रियस् or श्रियास् *çriy-ás* *çriy-ā́s*	G L	श्रियोस् *çriy-ós*	G	श्रियाम् or श्रीणाम् *çriy-ā́m* *çrī-n-ā́m*
L	श्रियि or श्रियाम् *çriy-í* *çriy-ā́m*			L	श्रीषु *çrī-shú*

धी *dhī́*, f 'understanding'

[1] In the Nom. and Acc *vadhvā́u*, in the Voc *vā́dhvau*

[2] In the Nom *vadhvā́s*, in the Voc *vā́dhvas*

	SINGULAR.	DUAL.	PLURAL.
N. V.	भूस् *bhū-s*	N. V. Acc. भुवौ *bhuv-au*	N. V. Acc. भुवस् *bhuv-as*
Acc.	भुवम् *bhuv-am*		
I.	भुवा *bhuv-ā*	I. D. Abl. भूभ्याम् *bhū-bhyām*	I. भूभिस् *bhū-bhis*
D.	भुवे or भुवै *bhuv-e* *bhuv-ai*		D. Abl. भूभ्यस् *bhū-bhyas*
Abl. G.	भुवस् or भुवास् *bhuv-as* *bhuv-ās*	G. L. भुवोस् *bhuv-os*	G. भुवाम् or भूनाम् *bhuv-ām* *bhū-n-ām*
L.	भुवि or भुवाम् *bhuv-i* *bhuv-ām*		L. भूषु *bhū-shu*

भू *bhū*, f. 'earth.'

2. Masculine Substantives and Nouns Declinable in Masculine and Feminine Genders.

§ 231. I. When derived from a verb without affix and

1. When monosyllabic, e.g. लू *lū* (from लू *lū*, 'to cut') 'a male or female reaper,' they follow the analogy of the two last paradigms, except in the dative, ablative, genitive, and locative singular, and the genitive plural, where they have the first form only, e.g. लुवे *luv-e*, not लुवै *luv-ai*, लुवास् *luv-ās*, etc.

2. When forming the second member of a compound, e.g. जलपी *jala-pī* 'drinking water,' they take the terminations prescribed in 1, and change the final ई *ī* and ऊ *ū* of the crude form to य् *y* and व् *v* before vowels, e.g. sing. acc. जलप्यम् *jalapy-am*, instr. जलप्या *jalapy-ā*, etc. but, when the finals are preceded by a compound consonant, they are changed to इय् *iy* and उव् *uv*, as in 1, e.g. यवक्री *yava-krī*, 'buying grain,' sing. acc. यवक्रियम् *yavakriy-am*, instr. यवक्रिया *yavakriy-ā*.

II. Polysyllabic non-compound masculines take the terminations prescribed in § 212 and follow the rules given in § 222,

1, 2, and 4, but use the singular nominative also as vocative The feminines differ from the masculines only in the accusative plural, *e g* पपी *papí*, masc, 'the sun,' nom and voc. sing पपीस् *papí-s*, acc पपीम् *papí-m*, plur acc. पपीन् *papí-n*. आरु *árú*, m f, 'tawny,' plur acc masc आरून् *árú-n*, fem. आरूस् *árú-s* The finals ई *í* and ऊ *ú* become य् *y* and व् *v* before the terminations beginning with a vowel, except in the locative singular of the nouns in ई *í*, where ई *í* + इ *i* makes ई *í*, *e g* पपी *papí*, sing. instr पप्या *papy-á*, loc पपी *papí*

III The compound adjectives, the second member of which is a monosyllabic feminine ending in ई *í* or ऊ *ú*, as प्रधी *pradhí* (from धी *dhí*, fem, 'understanding'), may optionally be declined in the feminine like देवी *deví* and वधू *vadhú* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II, except in the locative singular, where final ई *í* is changed to य् *y*, and in the accusative plural, where अस् *as* is affixed. *E g.* sing voc masc and fem. प्रधीस् *pradhí-s*, or fem प्रधि *pradhi*, dative masc and fem प्रध्ये *pradhy-e*, or fem. प्रध्यै *pradhy-ai*, abl and gen masc and fem प्रध्यस् *pradhy-as*, or fem प्रध्यास् *pradhy-ás*, loc masc and fem. प्रध्यि *pradhy-i*, or fem प्रध्याम् *pradhy-ám*, gen plur masc and fem प्रध्याम् *pradhy-ám*, or fem प्रधीनाम् *pradhí-n-ám* But sing acc. masc and fem प्रध्यम् *pradhy-am*, instr प्रध्या *pradhy-á*, nom voc and acc plur masc and fem. प्रध्यस् *pradhy-as*

IV Compound adjectives having as a second member a polysyllabic feminine in ई *í* or ऊ *ú*, *e g* अतिचमू *atichamú* (चमू *chamú*, fem, 'an army'), follow the declension of देवी *deví* and वधू *vadhú* in the masculine as well as in the feminine The accusative plural in the masculine, however, terminates in न् *n*, *e g.* vocative singular masc and fem अतिचमु *atichamu*, dative अतिचम्वै *ati-*

chamv-ai, but plural accusative masc. अतिचमून् atichamû-n (fem. अतिचमूः atichamû-s).

§ 232. In the neuter the adjectives in ई î and ऊ û shorten their finals according to § 210 *b*, and are declined like the neuter nouns in इ i and उ u (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचमु atichamu, neuter of अतिचमू atichamû (§ 231. IV), in the singular dative अतिचमुने atichamu-n-e or अतिचम्वै atichamv-ai.

CRUDE FORMS ENDING IN ऋ ṛi MASCULINE, FEMININE, AND NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes आ â for the final and the termination, e.g. पितृ pitṛi, 'father,' nom. पिता pitâ; मातृ mâtṛi, 'mother,' माता mâtâ.

2. In the vocative singular the final is changed to अर् ar. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् am.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final ऋ ṛi is changed to आर् âr.

Exc. जामातृ jâmâtṛi, masc., 'a son-in-law;' दुहितृ duhitṛi, fem., 'a daughter;' देवृ devṛi, masc., 'a brother-in-law;' ननन्दृ nanandṛi or ननान्दृ nanândṛi, fem., 'a husband's sister;' नृ nṛi, masc., 'a man;' पितृ pitṛi, masc., 'father;' भ्रातृ bhrâtṛi, masc., 'brother;' मातृ mâtṛi, fem., 'mother;' यातृ yâtṛi, fem., 'the wife of the husband's brother;' यामातृ yâmâtṛi = जामातृ jâmâtṛi; शंस्तृ çañstṛi, masc., 'one who praises;' and सव्येष्ठृ savyeshṭhṛi, masc., 'a charioteer' change the final ऋ ṛi to अर् ar.

5. In the ablative and genitive singular of the masculine and feminine उर् *ur* is substituted for the final and the termination, पितुर् *pitur*

6. In the locative singular of the masculine and feminine the final is changed to अर् *ar*

7. In the dative and instrumental singular and in the genitive and locative dual the final ऋ *ṛi* is changed to र् *r*

8. The neuter, according to § 16, inserts ण् before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (*cf* § 229, 11, and § 232)

PARADIGMS दातृ *dâtṛí*, m n. 'a giver,' स्वसृ *svásṛi*, fem. 'a sister.'

	SINGULAR				DUAL		
	m n	m	n		m n	m	n
N		दाता *dâtâ*	दातृ *dâtṛi*	N V Acc		दातारौ *dâtâr-au*[1]	दातृणी *dâtṛi-n-î*[1]
V	दातर् *dâtar*		or दातृ *dâtṛi*				
Acc		दातारम् *dâtâr-am*	दातृ *dâtṛi*				
I	दात्रा *dâtr-â*		or दातृणा *dâtṛi-n-â*	I D Abl	दातृभ्याम् *dâtṛi-bhyâm*		
D	दात्रे *dâtr-é*		or दातृणे *dâtṛi-n-e*				
Abl G	दातुर् *dâtur*		or दातृणस् *dâtṛi n-as*	G L	दात्रोस् *dâtr-ós*		or दातृणोस् *dâtṛi-n os*
L	दातरि *dâtár-i*		or दातृणि *dâtṛi n-i*				

[1] In the Nom. and Acc. *dâtârau*, *dâtṛiṇî*; in the Voc. *dâtârau*, *dâtṛiṇî*

PLURAL.

	m.n.	m.	n.
N.V.	—	दातारस् *dâtâras*	दातॄणि *dâtṝ-ṇ-i* (N.V.Acc.)
Acc.	—	दातॄन् *dâtṝ-n*	
Instr.	दातृभिस् *dâtṛi-bhis*	—	—
D.Abl.	दातृभ्यस् *dâtṛi-bhyas*	—	—
Gen.	दातॄणाम् *dâtṝ-ṇ-âm*	—	—
Loc.	दातृषु *dâtṛi-shu*	—	—

Like the masculine is declined नप्तृ *naptṛi*, m. 'grandson.'

SINGULAR.		DUAL.		PLURAL.	
N.	स्वसा *svasâ*	N.V.Acc.	स्वसारौ *svasâr-au*	N.V.	स्वसारस् *svasâr-as*
V.	स्वसर् *svasar*				
Acc.	स्वसारम् *svasâr-am*			Acc.	स्वसॄस् *svasṝ-s*
I.	स्वस्रा *svasr-â*	I.D.Abl.	स्वसृभ्याम् *svasṛi-bhyâm*	I.	स्वसृभिस् *svasṛi-bhis*
D.	स्वस्रे *svasr-e*			D.Abl.	स्वसृभ्यस् *svasṛi-bhyas*
Abl. G.	स्वसुर् *svasur*	G.L.	स्वस्रोस् *svasr-os*	G.	स्वसॄणाम् *svasṝ-ṇ-âm*
L.	स्वसरि *svasar-i*			L.	स्वसृषु *svasṛi-shu*

[1] In the Nom. *dâtâras*; in the Voc. *dâtâras*.

[2] In the Nom. and Acc. *dâtṝṇi*; in the Voc. *dâtṝṇi*.

PARADIGM OF THE EXCEPTION TO 4 पितृ *pitrí*, masc.

	SINGULAR	DUAL	PLURAL
N	पिता *pitấ*	N V Acc पितरौ *pitar-au*[1]	N V पितरस् *pitar-as*[2]
V	पितर् *pitar*		
Acc.	पितरम् *pitár-am*		Acc. पितॄन् *pitṝ́-n*
I	पित्रा *pitr-ấ*	I D Abl पितृभ्याम् *pitṛi-bhyấm*	I पितृभिस् *pitṛí-bhis*
D	पित्रे *pitr-é*		D Abl पितृभ्यस् *pitṛí-bhyas*
Abl G	पितुर् *pitur*	G L पित्रोस् *pitr-ós*	G पितॄणाम् *pitṝ́-ṇ-âm*[3]
L	पितरि *pitár-i*		L पितृषु *pitṛí-shu*

In the same way is declined भ्रातृ *bhrâtṛi*, m 'brother,' also मातृ *mâtṛi*, f 'mother,' except in the acc plur which has final *s* instead of *n*, मातॄस् *mâtṝs*

CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

§ 234 I The nominative singular is used also as a vocative

II Before the terminations beginning with a vowel final ऐ *ai* is changed to आय् *ây*, ओ *o* to अव् *av*, and औ *au* to आव् *âv*

Except Final ओ *o*, 1 becomes आ *â* before the terminations of the accusative singular and plural, which reject their initial अ *a*, 2 is left unchanged before the termination of the ablative and genitive singular which drops its initial अ *a*, 3. becomes आव् *âv* in the nominative, vocative, accusative, dual, and nominative and vocative plural, 4 becomes औ *au* in the nominative and vocative singular.

[1] In the Nom and Acc *pitárau*, in the Voc *pitarau*

[2] In the Nom *pitáras*, in the Voc *pitaras*

[3] Or *pitṛṇấm*

III. Final ऐ *ai* before the terminations beginning with स् *s* (nominative and vocative singular, locative plural) and भ् *bh* (instrumental, dative, ablative dual and plural) is changed to आ *á*

PARADIGMS रै *rai*, m 'wealth,' गो *go*, m.f 'ox, cow,' नौ *nau* fem. 'a ship'

	SINGULAR.		DUAL.		PLURAL.
N V	रास् rá-s	N V Acc.	रायौ ráy-au	N V Acc.	रायस् ráy-as
Acc.	रायम् ráy-am				
I	राया ráy-á			I.	राभिस् rá-bhis
D	राये ráy-e	I. D Abl.	राभ्याम् rá-bhyám	Dat. Abl.	राभ्यस् rá-bhyas
Abl. G	रायस् ráy-as	G. L.	रायोस् ráy-os	G	रायाम् ráy-ám
L.	रायि ráy-i			L.	रासु rá-su

	SINGULAR.		DUAL.		PLURAL.
N V	गौस् gau-s	N V Acc.	गावौ gáv-au	N V	गावस् gáv-as
Acc.	गाम् gám			Acc.	गास् gá-s
I	गवा gav-á			I.	गोभिस् go-bhis
D	गवे gav-e	I. D Abl.	गोभ्याम् go-bhyám	D Abl.	गोभ्यस् go-bhyas
Abl. G	गोस् go-s	G. L.	गवोस् gav-os	G.	गवाम् gav-ám
L	गवि gav-i			L.	गोषु go-shu

	SINGULAR	DUAL		PLURAL	
N V	नौस् *náu s*	N V Acc	नावौ *nā́v-au*	N V Acc	नावस् *nā́v-as*
Acc	नावम् *nā́v-am*				
I	नावा *nāv-ā́*	I D Abl	नौभ्याम् *nau-bhyā́m*	I	नौभिस् *nau bhis*
D	नावे *nāv-é*			D Abl	नौभ्यस् *nau-bhyás*
Abl G	नावस् *nāv-ás*	G L	नावोस् *nāv-ós*	G	नावाम् *nāv ā́m*
L	नावि *nāv-í*			L	नौषु *nau-shu*

The rule in § 232 applies also here, *e g* the neuter अतिनु *atinu* (§ 210 *b*) of the masc and fem अतिनौ *atinau* makes in the singular dative अतिनुने *atinu-n-e,* or like the dative of the masculine अतिनावे *atināv-e*

§ 235 A Synopsis of all the Terminations of Nouns

Observ Those which contain a part of the crude form, are distinguished by an asterisk.

SINGULAR

	m f n	m f	m n.	f n	m	f	n
N	*क् *ट् *त् *प् *ण् *न् *ल् *: (for र् and स्)	:(स्) *आः (आस्)			*अन् *आन्	*आ *ई	*अ *इ *उ *ऋ *म्
V	The same and *ए *ओ		*अ	*इ *उ		. .	*इ *उ *ऋ
Acc	म्	अम्	. .	.			*इ *उ *ऋ *क् *ट् *त् *प् *ण् *ल् *: (for *र् and *स्)
I	आ		ना णा *एन *एण			*अया	
D	ए		*आय			ऐ *आयै	ने णे
Abl G	अस् स् *एस् *ओस् *उः (for उर्)	.	Abl. *आत् G स्य	.		आस् *आयाः	नस् णस्
L	इ *औ		.			आम् *आयाम्	नि णि

DUAL

	m.f.n	m.f	m.n	f.n	m	f	n
N V Acc.		आ ई ऊ		ए			ई
I.D.Abl.	भ्याम्						
G.L.	ओस्						नोस् योस्

PLURAL

	m.f.n	m.f	m.n	f.n	m	f	n
N V		अस् आस् असस् आसस्					ई आनि ईनि ऊनि ऋणि and insertion of a nasal.
Acc.		अस् स्			आन् ईन् ऊन् ऋन्	आस् ईस् ऊस् ऋस्	Like the nominative and vocative.
I	भिस्		ऐस्				
D.Abl.	भ्यस्		एभ्यस्				
G	आम् आनाम् ईनाम् ऊनाम् ऋणाम्						
L.	सु (षु)		एषु				

APPENDIX.

SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237 *Singular nominative* Some feminines ending in आ or ई take the termination स्

Vocative. Some feminines ending in आ shorten the final. The masculines ending in मत् have मस् and those in वत् and वन्, and the participle of the reduplicated perfect Parasmaipada have वस् e.g भानुमन्, भानुमस्

Accusative. Some nouns ending in ई, उ or ऊ take अम्, before which ई is changed to य् and उ or ऊ to व्.—Sometimes न् is inserted in order to avoid the hiatus.—महाम् from महत्

'great' is contracted into महाम्, पन्थानम् from पथिन्, 'path,' into पन्थाम् (see § 239, No 24)

Instrumental Nouns ending in अ have एना (instead of एन), or combine the termination immediately with the final अ of the crude form to आ, *e g* सत्या, particularly in those ending in त्वन, कवित्वना The feminines in आ do not insert य्, धारा instead of धारया Masculines and even neuters in इ and उ do not insert न्, but change इ to य् and उ to व्, *e g* क्रतु masc, क्रत्वा, मधु neut, मध्वा, or उ to अव्, बाहु masc., बाहवा, or उव्, घृतस्नुवा The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, *e g* मती instead of मत्या, from मति य् is inserted after अ and उ, स्वप्नया, साधुया, and उय् changed to विय्, दार्विया (from दारु) When य् is inserted, final अ of the base is rejected, विश्व्या from विश्व या appears as termination also in नावया from नौ, and even in त्मन्या (from आत्मन्, *cf* § 239, No 17) प्रथिना, महिना, भूना, instead of प्रथिम्ना, etc, from प्रथिमन्, etc, reject the म् of the crude form, and प्रसिता for प्रसित्रा, from प्रसितृ, the र्

Dative Forms in ये are changed to ई, ऊती for ऊत्यै from ऊति, final ऋ of the crude form is changed to अर्, नरे from नृ

Ablative and *genitive* ज्मा shortens its final and makes ज्मयास् Nouns in इ and उ, even neuters, take the termination अस् and change इ to य्, उ to व्, *e g* पथ्यस्, वस्वस् (वसु neut) Some neuters in उ change their final to ओ, मधोस् सोभरि and तिरश्ची, although masc, take the termination of the fem आस्, on the other hand feminines in ई and ऊ take अस् विद्यु takes the real termination of the ablative अत्, विद्योत्

Locative The termination इ may be lengthened Nouns ending in अ or आ have sometimes आ instead of final ए or आयाम्, मध्या (for मध्ये), गुहा (for गुहायाम्), those in आ occur also with ए, देवते instead of देवतायाम् Those in उ take the regular termination and change उ to अव्, सूनवि from सूनु आ occurs instead

of final अी, भामा from भामि.—Those in ऋ have the regular termination, नरि from नृ.—Final आम् and आस् drop the म् and are changed to ई and ऊ. गारी, तनू.—Nouns ending in अन् may reject the termination, e.g. धमन् for धमनि.—धाइ takes the termination मिन् (cf. the locative of the pronoun, § 247).

Dual, nominative, vocative and *accusative*. आ, or even अ is substituted for final औ. अधुर.—य् is inserted after अ and ऋ, before which अ is rejected and ऋ changed to र्. मधूरोषा (instead of °रोषा). पथ्यौ (instead of पथा from पथ्).—भूमा occurs instead of भूमी from भूमि.—Nouns in ई and ऊ reject the termination, परनी (for परन्यौ), also अ. पन्.

Genitive and *locative*. पस्त्योस occurs instead of पत्थयोस्.

Plural, nominative and *vocative*. Nouns ending in अ and आ double the termination. देवासस्. आपास् is contracted to आरोस्. Final ऋ is changed to उर्. अपुनस्। to आर्. अभिनासस् (cf. § 224 II, Exc.).—Nouns ending in ई and ऊ make ईस् and अयस् instead of यस् and ऊस and अयस् instead of यस्. उर्वीस from उर्वी. पत्नयस् from पत्नी.—अभिवस् forms अभिवासस् (cf. § 221, V.).—The neuters frequently drop their final नि (णि). युगा instead of युगानि and shorten the preceding vowel. कर्म instead of कर्माणि, मधूनि for मधूरीणि, पुरू for पुरूणि. Nouns ending in अस् lengthen the अ, सानि. पुनर्वानि (cf. § 221. II. Exc. 2).

Accusative. Nouns ending in ई (consisting of more than one syllable, § 230. a.) and ऊ take the termination अस्, before which ई is changed to य्, ऊ to व् or उव्; on the other hand न् occurs instead of अस्. मधोभून् from मधोभू. In Epic Poetry अस् is affixed to nouns ending in ऋ, which is then changed to अर्. पितरस्.

Instrumental. Nouns in अ have एभिस् instead of ऐस् (cf. § 225. II). नदी forms नदीस्.

Dative and *ablative*. भारी and सेनानी occur with shortened ई.

Genitive. The affix is added immediately to some nouns, धरणाम्. The final ऋ may become र् or अर्. स्वस्राम् from स्वसृ,

नराम् from नृ When न् is inserted, it may be left unchanged, धातृणाम्. न् is inserted irregularly in ग्रामणीनाम्

Locative The termination is doubled in पत्सुषु, विश् makes विक्षु instead of विट्सु. वन्, रन्, दम् change their final to Anusvâra , वसु, etc

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit Thus the termination of the accusative is attached to the weak form in अर्वावतम् instead of अर्वावन्तम्, and that of the nominative plural even to the weakest in तस्थुषस् instead of तस्थिवांसस् In the nouns ending in वन् the use of the strong form is absolute in the nominative singular only, in all the other strong cases it is optional, *e g* तक्वन् sing nom. तक्वा, accus तक्वणम् or तक्वाणम् On the other hand दावने occurs instead of दाव्ने The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, *e g* in the nom voc. acc dual उषासौ, gen plur उषासाम्, from उषस् Sometimes they reject अस्, *e g* उषाम्, or drop their final स् and are declined like nouns ending in अ, *e g* अङ्गिरास्, nom plur. of अङ्गिर, for अङ्गिरस् Nouns ending in अम् sometimes have a strong form like those in अन्, *e g* क्षम्, nom voc acc dual क्षामा, nom plur क्षामस्, nom sing क्षास् (for *क्षान्), accus sing क्षाम् (for *क्षामम्)

2 The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, *cf* Rig-veda I 26, 2, 64, 5, Atharva-veda IV 22, 3

3 *Cf* § 239

§ 239 Alphabetical List of Anomalous Nouns.

1. अक्का, अल्ला, and अम्बा, fem. 'mother,' shorten their final in the vocative singular

2. अक्षि n 'the eye,' अस्थि n. 'a bone,' दधि n. 'curdled milk,' सक्थि n 'the thigh,' derive the weakest cases from (§ 220) अक्षन्, अस्थन्, दधन्, and सक्थन् (cf § 221, III), e g

	SINGULAR.	DUAL.	PLURAL.
N V.A	अक्षि	N V Acc. अक्षिणी or अक्ष्णी	N V Acc. अक्षीणि
Instr	अक्ष्णा	I.D. Abl. अक्षिभ्याम्	I. अक्षिभिस्
Dat.	अक्ष्णे		D. Abl. अक्षिभ्यस्
Abl. Gen.	अक्ष्णस्	G. L. अक्ष्णोस्	G. अक्ष्णाम्
Loc.	अक्षणि or अक्ष्णि		L अक्षिषु

In the Veda the forms ending in अन् are also used as the bases of other cases, e.g अक्षभिस्, and the nom voc. acc. dual of अक्षि is अक्षी, the instr dat. abl. अक्षीभ्याम्, the gen. loc. अक्ष्योस् etc.

3 अघवत् and भगवत् make in the vocative sing अघोस् भगोस् (os for original *avas*, cf § 237, *vocative*)

4. अनडुह् masc. 'ox, singular nominative अनड्वान्, voc. अनड्वन्, acc. अनड्वाहम्, instr अनडुहा, dat. °हे abl. gen. °हस् loc. °हि dual nom voc. acc. अनड्वाहौ instr dat abl. अनडुद्भ्याम्, gen. loc. अनडुहोस् ; plural nom voc. अनड्वाहस्, acc. अनडुहस्, instr अनडुद्भिस्, dat. abl. अनडुद्भ्यस्, gen. अनडुहाम्, loc. अनडुत्सु

5 अनर्वन्, see अर्वन्

6 अनेहस् m time, उशनस् m a proper name, पुरुदंसस् m a name of Indra,' and in the Veda धन्वासहस् m 'an archer reject in the nominative singular the final स् and lengthen the penultimate अ e.g अनेहा।

7 अप् fem 'water lengthens the अ in the strong cases (§ 220) in the nom voc. acc. plur of the neuter when compound, optionally e.g nom voc. plur आपस् before the terminations beginning with भ् it has द् instead of प्, e.g अद्भिस् When not compound it is generally used in the plural only

8. अम्बा see No I

9 अर्यमन् m. a proper name, पूषन् m. do and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate अ in the strong cases (§ 221, III), except in the nominative singular masc. and in the nom voc acc. plur neuter, e g acc sing अर्यमणम्, वृत्रहणम्, nom sing m वृत्रहा (cf 57 and 85)

10 अर्वन् m 'a horse,' uses this crude form only in the nominative and vocative singular (cf § 221, III), and when compounded, in the other cases it substitutes अर्वन्त्, which follows § 221, II, e g sing nom अर्वा, voc. अर्वन्, acc अर्वन्तम्, instr अर्वता In the Veda अर्वन् is also used in the acc sing

The bases ऋक्वान् and ऋक्वान्त् m 'one who praises,' विवस्वन् and विवस्वन्त् m a proper name, are substituted for each other in a similar manner

11 अक्षा, see अक्षि।

12 अवयाज् 'part of a sacrifice,' and पुरोडाश् m 'an oblation,' make in the nom and voc sing अवयास्, पुरोडास्, before the terminations beginning with भ् and in the locative plural they substitute अवयस्, पुरोडस्, and उक्थशास् m 'one who praises,' in the same way उक्थशस्, e g अवयोभिस् (cf § 217), अवयस्सु or अवयःसु (§ 215), in the other cases regularly, e g instr sing अवयाजा

13 The feminines अवी 'a woman in her menses,' तन्त्री 'a lute,' तरी 'a ship,' लक्ष्मी a proper name, स्तरी 'smoke,' and in the Veda also some others, take स् in the nominative singular, e g अवीस्

14 असृज् n 'blood,' आस्य n 'the face,' उदक n 'water,' दन्त m 'a tooth,' दोस् m n 'an arm,' नासिका f 'the nose,' निशा f 'the night,' पाद m 'a foot,' पृतना f 'an army,' मांस n 'meat,' मास m 'the month,' यकृत् n 'the liver,' यूष m n 'soup,' शकृत् n 'excrement,' शिरस् n 'the head,' सानु n 'the top,' and हृदय n 'the heart,' may substitute in all cases, except in the nom voc acc sing. and dual masc, fem, and neut, nom voc plur masc and fem, and nom voc acc plur of the neut, the following corresponding crude forms, viz, असन्, आसन्, उदन्, दत् (properly दन्त्), दोषन्, नस्, निश्, पद्, पृत्, मास्, मांस् (cf No 22), यकन्, यूषन्, शकन्,

दोषन्, असृज्, and शकृत् e.g. sing nom voc. acc. असृक् only, but instr असृजा or असना, dual nom voc. acc. only असृजी but instr dat. abl. असृग्भ्याम् or असभ्याम्, plur nom voc. acc. असृञ्जि, instr असृग्भिस् or असभिस्

15 अक्षन्, see अक्षि in No 2.

16. अहन् n 'the day,' derives the nom. voc. acc. sing, loc. plur., and the cases, the terminations of which begin with भ्, from अहस् nom voc. acc. sing अहस्, loc. plur अहस्सु, instr dat abl. dual अहोभ्याम् but instr sing अह्ना etc. In the Veda occurs also अहभिस् (instead of अहोभिस्) The nom voc. acc. sing अहस् becomes अहर् before all sonant letters, contrary to the Exc. to § 28

When अहन् is the last member of a compound adjective the nom voc. sing masc. is derived from अहस् but the acc. sing., the nom voc acc. dual and the nom voc. plur masc. from अहन् in the strong form (§ 221 III) the rest as in the neuter, e g sing nom दीर्घाहाः voc. दीर्घाहस् acc. दीर्घाहाणम्, etc.

When the last member of a compound it frequently becomes अह and अह्न (cf my V G § 639); in the latter instance the loc. sing may be derived also from अहन्, therefore द्व्यह्ने or द्व्यहनि or द्व्यह्नि

17 आत्मन् m 'breath, soul one's self' drops in the Veda its initial आ particularly in the sing instr dat. loc. and even acc (at the same time without lengthening the penultimate अ contrary to § 221, III) e.g. त्मना त्मनम्

18 आसन्, see आस्य in No 14

19 उक्थशास्, see No 12.

20 उदन् see उदक in No 14

20b उदीच्, see § 221 I

21 उशनस्, see No 6 Besides it may reject its final in the vocative sing., or substitute न्, उशनस्, उशन or उशनन् Locative sing उशने (cf § 238 1)

22 उषस् f. 'the dawn' मास् m. 'the month (cf No 14), स्वतवस्

'voluntary,' स्वतवस् 'by one's own power,' have in the Veda before the terminations beginning with भ्, द् instead of their final, e g उषद्भिस्. The last two make in the nom sing masc स्ववान्, स्वतवान् (cf § 221, V)

23 ऋक्षान्, see No 10.

24 ऋभुक्षिन् masc 'a name of Indra,' पथिन् m 'a path,' मथिन् m 'a churning stick,' derive their strong cases, except the nom. and voc sing, from ऋभुक्षन्, पन्थन्, मन्थन्, the weakest (§ 220) from ऋभुक्ष्, पथ्, मथ् The sing nom and voc is ऋभुक्षास्, पन्थास्, मन्थास्, the acc ऋभुक्षाणम्, instr ऋभुक्षा, dual nom voc acc पन्थानौ, instr dat and abl पथिभ्याम्, gen and loc. पथोस्, plur nom and voc पन्थानस्, acc पथस्, instr पथिभिस्, loc पथिषु

25. ओषधि fem 'a plant,' has in the Veda ०धी as its base, except in the nominative singular

26. कारभू, कारभू, दृन्भू m. 'thunderbolt,' पुनर्भू f 'a virgin widow re-married,' वर्षाभू m. 'a frog,' change their final before vowels to व्

27 क्रुञ्च् m f 'a curlew,' changes ञ्च् in the nom. voc sing, the loc plur, and before भ् to ङ्, e g nom voc sing क्रुङ्, but acc क्रुञ्चम्, instr क्रुञ्चा, instr dat. and abl dual क्रुङ्भ्याम्, instr plural क्रुङ्भिस्, loc क्रुङ्षु or क्रुङ्क्षु

28 क्रोष्टु m 'a jackal,' derives the strong cases, except the voc sing, necessarily and the weakest (§ 220) optionally from क्रोष्टृ, sing nom क्रोष्टा, voc क्रोष्टो, instr क्रोष्टुना or क्रोष्ट्रा, dat क्रोष्टवे or क्रोष्ट्रे, etc, dual nom voc acc क्रोष्टारौ, instr dat abl क्रोष्टुभ्याम्, gen loc क्रोष्ट्वोस् or क्रोष्ट्रोस्, plur nom voc क्रोष्टारस्, acc क्रोष्टून् or क्रोष्टॄन्, instr क्रोष्टुभिस्

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used

29. जरा f 'decrepitude,' may use also as crude form जरस्, except in the nom and voc singular, instr dat and abl dual and plur, e g sing nom जरा, voc जरे, but accus जराम् or जरसम्, dual instr dat abl जराभ्याम्, gen. loc जरयोस् or जरसोस्

30 पृतनासाह् in the Veda changes its स् to ष् in the nom voc. acc. singular, loc. plural, and instr dat abl. dual and plural, therefore sing nom and voc पृतनाषाट् acc पृतनाषाहम्, but instr पृतनासाहा।

31 तन्त्री, see No 13

32 तरी, see No 13

33 तिरश्च्, तिर्यञ्च् see § 221, I

33b त्मन् see No 17

34 दधन्, see दधि in No. 2.

35 दत् see दन्त in No 14 It is also used as second member of many compound adjectives, e.g. सुदत् *su-dant* m n सुदती *su-datī* f 'having beautiful teeth

36. दिव् f. 'the day' changes the final इव् to उ in the instr dat abl. of the dual and plur and in the loc. plur., and makes in the nom. and voc sing द्यौस् e.g. द्युभ्याम् द्युषु but acc. sing दिवम् etc.—In the Veda also acc. plur masc. द्यून्, and nom voc. acc dual द्यावा।

When it is the last member of a compound the nom voc. acc. singular of the neuter is द्यु

37 दृम्भू see No 26

38 दृश्, when the final of a compound e.g. सदृश् 'like, makes in the nom. voc. sing in the Veda दृक्

39 दोषन्, see दोस् in No 14

40 द्यु, द्यौस्, see No 36

41 धन्वासहस्, see No 6.

42. ध्वस् (from the verb ध्वंस् 'to fall') and स्रस् (from स्रंस् 'to fall') forming the last member of a compound, change their final स् to त् in the nom. and voc. sing and loc. plur., and before भ् to द् e.g. nom voc. sing पर्णध्वत् loc. plur पर्णध्वत्सु instr dat. abl. dual पर्णध्वद्भ्याम्

43 नस् see नासिका in No 14

44. निश्, see निशा in No 14

45 नी m.f 'a guide,' when standing alone or when forming the

last part of a compound, *e g* ग्रामणी 'a chief,' takes in the locative singular the termination आम्, before which ई in the simple word becomes इय्, in the compound य्, नियाम्, ग्रामण्याम्

46. नृ m 'a man,' may leave its final short in the genitive plural नृणाम् or नॄणाम्

47 पति m 'a master,' and सखि m 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing instr पत्या, सख्या, in the dat पत्ये, सख्ये, in the abl and gen पत्युस्, सख्युस्, in the loc पत्यौ, सख्यौ

सखि besides makes in the sing nom सखा, in the acc सखायम्, in the dual nom voc. acc सखायौ, in the nom and voc plur सखायस्

The rest is regular, *e g* voc sing पते, सखे

48 पथ्, पथिन्, पन्थन्, see No 24

49 पद्, see पाद् in No 14 and No 50

50 पाद् f 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the femin ई, *e g* द्विपाद्, adj 'having two feet,' instr singular द्विपदा, but nom voc sing द्विपाद्, acc sing द्विपादम्, instr dat abl dual द्विपाद्भ्याम् (Siddhânta K, 48*b*), fem with ई द्विपदी, without it द्विपद् or द्विपाद्

51 पाद्, see No 14

52 पुंस् m. 'a man,' has as base of the voc sing पुमंस्, of the other strong cases पुमांस्, of the instr dat abl dual and plur and loc plur पुम्, in the weakest cases (§ 220) पुंस्. In the nom and voc sing the final स् is dropped and the penultimate Anusvâra changed to न् (*cf* §§ 221, V and 243), in the loc plur the final म् becomes Anusvâra

Sing पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसे, पुंसस्, पुंसि

Dual पुमांसौ, पुंभ्याम्, पुंसोस्

Plur पुमांसस्, पुंसस्, पुंभिस्, पुंभ्यस्, पुंसाम्, पुंसु

When the last member of a compound adjective, *e g* सुपुंस्, it

makes in the nom. voc. acc. sing of the neuter सुपुम्, in the nom voc. acc. dual सुपुंसी, in the nom voc. acc. plur सुपुमांसि the rest is like the masculine.

53. पुनर्भू see No 26

54. पुंस् पुमांस्, see No 52

55 पुरुदंशस्, see No 6.

56. पुरोडाश्, see No 12

57 पूषन्, see No 9 Besides, the weakest cases (§ 220) may be derived from पूष्, e.g instr sing पूषा or पूष्णा

58. पृत्, see पृतना in No 14

59 भगवत् see No 3

60 मघवन् m 'a name of Indra,' युवन् m 'a young man, and श्वन् m. 'a dog, derive the weakest cases (§ 220) from मघोन् यून् and शुन् the rest is regular (§ 221, III), sing nom. मघवा, युवा, श्वा voc. मघवन्, युवन्, श्वन् acc. मघवानम्, युवानम्, श्वानम्, instr मघोना, यूना, शुना etc., dual nom voc acc. मघवानौ etc., instr dat. abl. मघवभ्याम् etc., gen loc. मघोनोस्, etc.

The feminine is according to § 210, मघोनी but also (from the original form मघवत्) मघवती यूनी and (from the original form युवत्) युवति (with a short final) शुनी

61 मथ् मथिन् मन्थन्, see No 24.

62. महत्, महान्, see § 221 II.

63 मांस् मांस see No 14.

63b मास्, मास see No 14

64. यकन् see यकृत् in No 14

65 युञ्ज् adj 'joining' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing of the masculine and feminine to ङ्; in the weak cases the nasal is rejected. Thus sing nom voc. m.f. युङ्, acc. युञ्जम्, nom. voc. acc. of the neuter युक् instr m.f.n. युजा dual nom. voc. acc. m.f युञ्जौ, of the neuter युजी instr dat. abl. m.f.n युग्भ्याम् gen. loc. युजोस् plur nom voc. m.f युञ्जस्, acc. युजस्, nom. voc. acc. of the neuter युञ्जि instr m.f.n युग्भिस्, etc.

66 યુવન્, યૂન્, see No 60

67 યૂષ્, યૂષન્, see No 14

68. ઽરિ, neuter of adjectives, compounded with ઽરૈ, 'wealth,' according to § 210*b*, *e g* સુરૈ masc and fem सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with ભ્, and in the loc plur to આ, સુરાભ્યામ્, સુરાસુ, also in the gen. plural, according to some grammarians, and with inserted ण्, સુરાણામ્

69. લક્ષ્મી, see No 13

70. વર્ષાભૂ, see No 26

71 વાતપ્રમી m f 'a swift antelope,' may form the sing acc વાતપ્રમ્યમ્ or °પ્રમીમ્, the loc °પ્રમ્યિ or °પ્રમી, the plur acc °પ્રમ્યસ્ or °પ્રમીસ્, the rest follows the analogy of જલપી, § 231, I 2

72 ઽવાહ્ as last member of a compound, when preceded by अ or આ, becomes in the weakest cases (§ 220) ऊह्, which combines with the preceding अ or આ to ઔહ્, *e g* ભારવાહ્ 'bearing a load,' instr singular ભારૌહા But when preceded by another vowel and in the compound શ્વેતવાહ્ this change is optional, *e g* ભૂવાહ્ in the instr. sing either ભૂવાહા or (ભૂઽઊહા contracted to) ભૂહા, શ્વેતવાહા or શ્વેતૌહા.

શ્વેતવાહ્ besides forms its nom voc sing, loc. plur, and the cases, the terminations of which begin with ભ્, according to the analogy of the nouns in No 12, as if the crude form was શ્વેતવસ્, thus nom and voc sing શ્વેતવાસ્, instr. dat. abl dual શ્વેતવોભ્યામ્, loc plur શ્વેતવસ્સુ

73 વિવસ્વન્ત્, see No 10

74 વિશ્વરાજ્ (વિશ્વઽરાજ્) m. 'a universal king,' lengthens the final अ of its first member in the nom voc sing, loc plur, and before the terminations beginning with ભ્, *e g* nom and voc sing વિશ્વારાટ્, loc plur. વિશ્વારાટ્સુ, instr dat abl dual વિશ્વા-રાડ્ભ્યામ્

75. શકન્, શકૃત્, see No 14

76 શિરસ્, શીર્ષન્, see No 14

77 गुन्, युन्, see No 60

78. श्वेतवह् श्वेतवाह् श्वेतौह्, see No 72

79 सक्थन्, सक्थि, see No 2.

80 सखाय् सखि, see No 47

81 सानु see No. 14

82. स्त्री f 'a wife,' is declined like देवी (§ 230) In the sing nom स्त्री and voc स्त्रि ; in the dative it forms स्त्रियै in the abl. and gen. स्त्रियाः, in the loc. स्त्रियाम् ; in the plur gen. स्त्रीणाम् ; in the sing accus स्त्रीम् or स्त्रियम् ; and likewise in the plur acc. स्त्रीः or स्त्रियः ; in the rest it follows the analogy of धी (§ 230) e.g instr sing स्त्रिया

When forming the last part of a compound adjective, it becomes ॰स्त्रि (§ 210), e.g अतिस्त्रि m f.n., and makes in the sing accus masc. either ॰स्त्रिम् (analogously to अग्निम् § 229) or ॰स्त्रियम् in the dual nom voc. acc. masc. ॰स्त्रियौ in the gen. loc. ॰स्त्रियोः ; plur accus masc. either ॰स्त्रीन् or ॰स्त्रियः ; in the rest it follows the analogy of अग्नि (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing acc. ॰स्त्रिम् or ॰स्त्रियम्, dual nom voc. acc. gen. and loc. ॰स्त्रियौ, ॰स्त्रियोः and even in other cases, viz., the instr sing ॰स्त्रिया and optionally in the dat., abl. gen., loc. sing., e.g ॰स्त्रियै or ॰स्त्रये (like मतये § 229), ॰स्त्रियाः or ॰स्त्रेः, ॰स्त्रियाम् or ॰स्त्रौ the acc. plur is either ॰स्त्रीः or ॰स्त्रियः the rest follows the analogy of मति (§ 229), e.g nom. voc. plur ॰स्त्रयः

83 स्नु, see सानु in No 14

84. हृद्, see No. 14

85 ॰हन्, see No 9 Besides in the weakest cases ह is changed to घ्, e.g भ्रूणहन्, instr singular भ्रूणघ्ना

2 Degrees of Comparison

§ 240 The comparative is generally formed by subjoining to the crude form the affix तर *tara* ; the superlative, by suffixing तम *tama*, e.g नृ *nri*, 'a man,' नृतम *nri-tama*, most man-like.'

The adjectives and nouns which imply an agency (*nomina agentis*) sometimes form the comparative with ईयंस् *îyaṁs*, the superlative with इष्ठ *ishtha*, e.g. पृथु *prithu*, 'broad,' comparative पृथुतर *prithu-tara* or प्रथीयंस् *prath-îyaṁs* (§ 242, 3), superlative पृथुतम *prithu-tama* or प्रथिष्ठ *prath-ishṭha*. Sometimes both affixes are combined, e.g. पाप *pâpa*, 'bad,' पापीयस्तर *pâp-îyas-tara*, पापिष्ठतम *pâp-ishtha-tama*. तर *tara* may also be added to the superlatives ending in इष्ठ *ishtha*, श्रेष्ठतर *çreshtha-tara* from the superlative श्रेष्ठ *çreshtha*, 'the best' (§ 242, 3).

The comparatives and superlatives formed by *tara* and *tama* have the accent of their bases, e.g. *nrí*, *nrí-tama*; *prithú*, *prithú-tara*, *prithú-tama*; those which are formed with *îyaṁs* and *ishṭha*, put the accent on their first syllable, e.g. *práth-îyaṁs*, *práth-ishtha*.

§ 241. The crude forms undergo before तर *tara* and तम *tama* the changes prescribed in §§ 193, 2 and 27. But those in इस् *is* and उस् *us* change their final स् *s* to ष् *sh*, after which the initial त् *t* of the affix becomes ट् *ṭ*, e.g. सर्पिस् *sarpis*, n., 'molten butter,' सर्पिष्टर *sarpish-ṭara*.

The nouns which have strong and weak forms attach (conformably to § 193, 2) the affixes to that which they have before the termination of the locative plural, e.g. प्राञ्च् *prâñch*, loc. plur. प्राक्षु *prâk-shu*, comparative प्राक्तर *prâk-tara*; युनन्त् *yunant*, 'joining,' युनत्सु *yunat-su*, युनत्तर *yunat-tara*; राजन् *râjan*, 'king,' राजसु *râja-su*, राजतर *râja-tara*; धनिन् *dhanin*, 'wealthy,' धनिषु *dhani-shu*, धनितर *dhani-tara*; loc. plur. of the participle of the reduplicated perfect रुद् 'to cry,' रुरुद्वत्सु *rurudvat-su*, comparative रुरुद्वत्तर *rurudvat-tara*.

In the Veda some nouns in न् retain their final, some ending in vowels insert न्, e.g. सुपथिन्, सुपथिन्तर, मधु, मधुन्तम.

Feminine substantives and adjectives, corresponding to masculines which differ from them only in the gender, attach the affixes of the comparative and superlative to the crude form of the masculine, e.g. काली *kâlî*, f., 'a female black,' corresponding

to the crude form of the masculine काल *kâla*, 'black,' forms its comparative and superlative from the latter कालतरा *kâla-tarâ*, कालतमा *kâla-tamâ*. Many feminines ending in ई *î* and ऊ *û* optionally shorten the final, ब्रह्मबन्धू *brahmabandhû*, 'a female relation of a Brahman,' ब्रह्मबन्धूतरा *brahmabandhû-tarâ* or °बन्धुतरा °*bandhu-tarâ*.

§ 242. Some peculiar changes take place before the affixes ईयस् *îyañs* and इष्ठ *ishṭha*.

1. They cause the affixes तृ *tṛi*, मत् *mant*, वत् *vant*, वल *vala*, विन् *vin* and इन् *in* to be dropped, e.g. दोग्धृ *dogdhṛi* = दोह् *doh* + तृ *tṛi* (cf. § 98. 3) comparative दोहीयस् *doh îyañs*, superlative दोहिष्ठ *doh ishṭha*. When after the rejection of तृ *tṛi* an ए *e* or ओ *o* becomes the final, the first is changed to अय् *ay*, the latter to अव् *av*, e.g. जेतृ *jetṛi* जयीयस् *jay îyañs*, स्तोतृ *stotṛi* स्तविष्ठ *stav ishṭha*.

2. Polysyllabic crude forms reject their last vowel together with the consonant or consonants by which it may be followed: पटु *paṭu*, 'sharp,' पटीयस् *paṭ îyañs*. This rule applies also to those which reject one of the affixes mentioned in 1. e.g. वसुमत् *vasu mant*, वसीयस् *vas îyañs*.

In the Veda यस् occurs instead of ईयस्, e.g. वस्यस् from वसु 'good.'

3. Sometimes these affixes are attached to anomalous modifications of the nouns. The following is a list of these anomalous comparatives and superlatives:—

COMPARATIVE	SUPERLATIVE	POSITIVE
कनीयस्	कनिष्ठ	अल्प 'little,' or युवन् 'young.'
क्रशीयस्	क्रशिष्ठ	कृश 'meagre.'
क्षेपीयस्	क्षेपिष्ठ	क्षिप्र 'quick.'
क्षोदीयस्	क्षोदिष्ठ	क्षुद्र 'small.'
गरीयस्	गरिष्ठ	गुरु 'heavy.'
ज्यायस्	ज्येष्ठ	प्रशस्य 'praiseworthy,' and वृद्ध 'old.'
त्रपीयस्	त्रपिष्ठ	तृप्र 'satiated.'

COMPARATIVE	SUPERLATIVE	POSITIVE
દવીયસ્	દવિષ્ઠ	દૂર 'far'
દ્રઢીયસ્	દ્રઢિષ્ઠ	દૃઢ 'firm'
દ્રાઘીયંસ્	દ્રાઘિષ્ઠ	દીર્ઘ 'long'
નેદીયસ્	નેદિષ્ઠ	અન્તિક 'near'
પરિવ્રઢીયંસ્	પરિવ્રઢિષ્ઠ	પરિવૃઢ 'august'
પ્રથીયસ્	પ્રથિષ્ઠ	પૃથુ 'broad'
પ્રેયંસ્	પ્રેષ્ઠ	પ્રિય 'beloved'
વહીયસ્	વહિષ્ઠ	વહુલ 'manifold'
ભૂયંસ્	ભૂયિષ્ઠ	વહુ 'much'
ભ્રશીયંસ્	ભ્રશિષ્ઠ	ભૃશ 'frequent'
મ્રદીયસ્	મ્રદિષ્ઠ	મૃદુ 'soft'
યવીયસ્	યવિષ્ઠ	યુવન્ 'young'
રજીયસ્	રજિષ્ઠ	ઋજુ 'straight'
વરીયંસ્	વરિષ્ઠ	ઉરુ 'broad'
વર્ષીયસ્	વર્ષિષ્ઠ	વૃદ્ધ 'old'
વૃન્દીયંસ્	વૃન્દિષ્ઠ	વૃન્દારક 'beautiful'
શ્રેયંસ્	શ્રેષ્ઠ	પ્રશસ્ય 'praiseworthy'
સ્થવીયસ્	સ્થવિષ્ઠ	સ્થૂલ 'large'
સ્થેયંસ્	સ્થેષ્ઠ	સ્થિર 'firm'
સ્ફેયંસ્	સ્ફેષ્ઠ	સ્ફિર 'much'
હ્રસીયંસ્	હ્રસિષ્ઠ	હ્રસ્વ 'short'

§ 243 The feminines of the affixes તર *tara,* તમ *tama,* and ઇષ્ઠ *ishṭha,* according to § 210, are તરા *tarâ,* તમા *tamâ,* and ઇષ્ઠા *ishṭhâ*

The masculines and neuters are declined after the models in § 225 , the feminines in accordance with that in § 226

The feminine of ઈયંસ્ *îyaṁs,* according to § 210 (*cf* the instrumental singular of the masculine ઈયસા *îyas-â*) is ઈયસી *îyas-î*

The rules for the declension of the masculine and neuter of ઈયસ્ *îyaṁs,* have been given in § 221, VI I shall now give the paradigm ગરીયંસ્ *gárîyaṁs* The feminine ગરીયસી *garîyas-î* follows strictly the analogy of દેવી *devî* in § 230

	SINGULAR. m.n.	m.	n.		DUAL. m.n.	m.	n.
N.	—	गरीयान् *garīyān*	गरीयः *garīyas*	N.V. Acc.	—	गरीयांसौ *garīyāṃs-au*	गरीयसी *garīyas-ī*
V.	—	गरीयन् *garīyan*					
Acc.	—	गरीयांसम् *garīyāṃs-am*					
I.	गरीयसा *garīyas-ā*	—	—	I.D. Abl.	गरीयोभ्याम् *garīyo-bhyām*	—	—
D.	गरीयसे *garīyas-e*	—	—				
Abl. G.	गरीयसः *garīyas-as*	—	—	G. L.	गरीयसोः *garīyas-os*	—	—
L.	गरीयसि *garīyas-i*	—	—				

PLURAL.

	m.n.	m.	n.
N. V.	—	गरीयांसः *garīyāṃs-as*	गरीयांसि *garīyāṃs-i*
Acc.	—	गरीयसः *garīyas-as*	
Instr.	गरीयोभिः *garīyo-bhis*	—	—
D.Abl.	गरीयोभ्यः *garīyo-bhyas*	—	—
Gen.	गरीयसाम् *garīyas-ām*	—	—
Loc.	गरीयस्सु or गरीयःसु *garīyas-su* *garīyaḥ-su*	—	—

In the same way is declined लघीयस् *laghīyaṃs*, comparative of लघु *laghu*, 'light.'

3. PRONOUNS.

§ 244. The pronouns have no vocative, and those of the first and second persons are declined as follows:—

SINGULAR

N.	अहम् *ahám*, 'I'	त्वम् *tvám*, 'thou'
Acc	माम् *mā́m* and मा *mā*, 'me'	त्वाम् *tvā́m* and त्वा *tvā*, 'thee'
I	मया *máyā*, 'by me.'	त्वया *tváyā*, 'by thee.'
D	मह्यम् *máhyam* and मे *me*, 'to me'	तुभ्यम् *túbhyam* and ते *te*, 'to thee.'
Abl.	मत् *mát*, 'from me'	त्वत् *tvát*, 'from thee'
G.	मम *máma*, and मे *me*, 'mine' 'of me'	तव *táva* and ते *te*, 'thine' 'of thee'
L.	मयि *máyi*, 'in me'	त्वयि *tváyi*, 'in thee'

DUAL

N	आवाम् *āvā́m*, 'we two.'	युवाम् *yuvā́m*, 'you two'
Acc	the same and नौ *nau*, 'us two'	the same and वाम् *vām*, 'you two'
I	आवाभ्याम् *āvā́bhyām*, 'by us two'	युवाभ्याम् *yuvā́bhyām*, 'by you two'
D	the same and नौ *nau*, 'to us two'	the same and वाम् *vām*, 'to you two'
Abl	आवाभ्याम् *āvā́bhyām*, 'from us two'	युवाभ्याम् *yuvā́bhyām*, 'from you two'
G	आवयोस् *āváyos* and नौ *nau*, 'of us two'	युवयोस् *yuváyos* and वाम् *vām*, 'of you two'
L	आवयोस् *āváyos*, 'in us two'	युवयोस् *yuváyos*, 'in you two'

PLURAL

N	वयम् *vayám*, 'we'	यूयम् *yūyám*, 'you'
Acc	अस्मान् *asmā́n* and नस् *nas*, 'us'	युष्मान् *yushmā́n* and वस् *vas*, 'you'
I	अस्माभिस् *asmā́bhis*, 'by us'	युष्माभिस् *yushmā́bhis*, 'by you'
D	अस्मभ्यम् *asmábhyam* and नस् *nas*, 'to us'	युष्मभ्यम् *yushmábhyam* and वस् *vas*, 'to you'
Abl	अस्मत् *asmát*, 'from us'	युष्मत् *yushmát*, 'from you'
G	अस्माकम् *asmā́kam* and नस् *nas*, 'ours,' 'of us'	युष्माकम् *yushmā́kam* and वस् *vas*, 'yours,' 'of you'
L	अस्मासु *asmā́su*, 'in us'	युष्मासु *yushmā́su*, 'in you'

§ 215 There are five pronouns of the third person, तद् *tád* he, she, it ' त्यद् *tyád* ' that, इदम् *idám* this ' एतद् *etád*, ' this, and अदस् *adás*, that ' The relative pronoun is यद् *yád*, who ' which, or ' what and the interrogative pronoun किम् *kím* ' who or ' what

§ 216 These pronouns are declined in the three genders and substitute various forms as their inflectional bases

तद् *tád* has as inflectional base in the nominative singular masc स *sá* in the fem सा *sā*. The other cases are derived in the masculine and neuter from त *tá* in the feminine from ता *tā*

त्यद् *tyád* substitutes in the nom sing masc स्य *syá* in the fem स्या *syā* in all the other cases in the masc and neuter त्य *tyá*, in the fem त्या *tyā*

इदम् *idám* substitutes: 1 In the sing nom masc., dat abl gen. loc m.f.n., in the dual in tr dat abl. and plur in tr dat abl. gen loc. masc and neuter अ *a* —2 In the dual in tr dat abl. and plur instr dat abl. gen loc fem आ *ā* — 3 In the sing nom. and acc. neuter इ *i*.— 4 In the sing nom fem ई *ī* —5 In the sing acc masc., dual and plur nom acc. of the masc and neuter इम *imá*, in the fem इमा *imā* —6 In the sing in tr., dual gen. loc masc. and neuter अन *aná* in the fem अना *anā* —7 The base of the acc. sing., dual and plural, of the instr sing., and of the gen and loc dual sometimes is in the masc and neuter एन *ena*, in the fem एना *enā*

एतद् *etad* substitutes in the sing nom masc. एष *eshá* in the fem एषा *eshā*; in all the other cases in the masculine and neuter एत *etá*, in the fem एता *etā* एन *ena* and एना *enā* are sometimes used as in the preceding rule No 7

अदस् *adás* substitutes:—1 In the sing nom masc. असौ *asáu* fem. असौ *asáu*.—2. In the sing nom and acc. neuter अ *ád* —3 In the sing acc. masc. and fem, in the whole dual and in the plur

nom fem neut, acc m f n, instr. dat abl gen and loc fem, in the masc and neuter अमु *amú*, in the fem अमू *amū́* 4 In the plur nom masc and in the instr. dat abl gen and loc masc. and neuter अमी *amī́*

यद् *yád* derives all its cases in the masc. and neuter from य *yá*, in the fem from या *yā́*

किम् *kím* substitutes in all cases of the masc. and neuter except the nom. and acc singular of the neuter क *ká*, in the fem का *kā́*, in the nom and acc sing neuter कि *kí*

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin स्म *sma* to the base, the feminine adds स्य् *sy* in these cases as well as in the genitive singular

The inflectional terminations differ in some instances from those of the nouns, instead of the final द् *d* in तद् *tad*, etc, appears त् *t* (*cf* § 13)

1 तद् *tád*

	SINGULAR			DUAL			PLURAL		
	masc.	neut	fem	masc	neut	fem	masc	neut	fem
N	सस् *sás*	तत् *tát*	सा *sā́*	तौ *tā́u*	ते *té*	ते *té*	ते *te*	तानि *tā́ni*	तास् *tā́s*
Acc	तम् *tám*	तत् *tát*	ताम् *tā́m*	तौ *tā́u*	ते *té*	ते *té*	तान् *tā́n*	तानि *tā́ni*	तास् *tā́s*
I	तेन *téna*		तया *táyā*	ताभ्याम् *tā́bhyām*			तैस् *tāis*		ताभिस् *tā́bhis*
D.	तस्मै *tasmāi*		तस्यै *tásyāi*	ताभ्याम् *tā́bhyām*			तेभ्यस् *tébhyas*		ताभ्यस् *tā́bhyas*
Abl	तस्मात् *tásmāt*		तस्यास् *tásyās*	ताभ्याम् *tā́bhyām*			तेभ्यस् *tébhyas*		ताभ्यस् *tā́bhyas*
G	तस्य *tasya*		तस्यास् *tásyās*	तयोस् *táyos*			तेषाम् *téshām*		तासाम् *tā́sām*
L.	तस्मिन् *tasmin*		तस्याम् *tasyā́m*	तयोस् *táyos*			तेषु *téshu*		तासु *tā́su*

2. त्यद् *tyad*

	SINGULAR masc.	neut.	fem.	DUAL masc.	neut.	fem.	PLURAL masc.	neut.	fem.
N.	स्यस् *syas*	त्यत् *tyat*	स्या *syā*	त्यौ *tyau*	त्ये *tye*	त्ये *tye*	त्ये *tye*	त्यानि *tyāni*	त्यास् *tyās*
Acc.	त्यम् *tyam*		त्याम् *tyām*				त्यान् *tyān*		
I.	त्येन *tyena*		त्यया *tyayā*	त्याभ्याम् *tyābhyām*			त्यैस् *tyais*		त्याभिस् *tyābhis*
D.	त्यस्मै *tyasmai*		त्यस्यै *tyasyai*				त्येभ्यस् *tyebhyas*		त्याभ्यस् *tyābhyas*
Abl.	त्यस्मात् *tyasmāt*		त्यस्यास् *tyasyās*						
G.	त्यस्य *tyasya*			त्ययोस् *tyayos*			त्येषाम् *tyeshām*		त्यासाम् *tyāsām*
L.	त्यस्मिन् *tyasmin*		त्यस्याम् *tyasyām*				त्येषु *tyeshu*		त्यासु *tyāsu*

3. इदम् *idam*

	SINGULAR masc.	neut.	fem.	DUAL masc.	neut.	fem.	PLURAL masc.	neut.	fem.
N.	अयम् *ayam*	इदम् *idam*	इयम् *iyam*	इमौ *imau*	इमे *ime*	इमे *ime*	इमे *ime*	इमानि *imāni*	इमास् *imās*
A.	इमम् *imam* / एनम् *enam*	इदम् *idam* / एनत् *enat*	इमाम् *imām* / एनाम् *enām*	इमौ *imau* / एनौ *enau*	इमे *ime* / एने *ene*	इमे *ime* / एने *ene*	इमान् *imān* / एनान् *enān*	इमानि *imāni* / एनानि *enāni*	इमास् *imās* / एनास् *enās*
I.	अनेन *anena* / एनेन *enena*		अनया *anayā* / एनया *enayā*	आभ्याम् *ābhyām* / आभ्याम् *ābhyām*			एभिस् *ebhis* / एभिस् *ebhis*		आभिस् *ābhis* / आभिस् *ābhis*
D.	अस्मै *asmai* / अस्मै *asmai*		अस्यै *asyai* / अस्यै *asyai*				एभ्यस् *ebhyas* / एभ्यस् *ebhyas*		आभ्यस् *ābhyas* / आभ्यस् *ābhyas*
A.	अस्मात् *asmāt* / अस्मात् *asmāt*		अस्यास् *asyās* / अस्यास् *asyās*						
G.	अस्य *asya* / अस्य *asya*		[as Abl.]	अनयोस् *anayos* / अनयोस् *anayos* / एनयोस् *enayos*			एषाम् *eshām* / एषाम् *eshām*		आसाम् *āsām* / आसाम् *āsām*
L.	अस्मिन् *asmin* / अस्मिन् *asmin*		अस्याम् *asyām* / अस्याम् *asyām*				एषु *eshu* / एषु *eshu*		आसु *āsu* / आसु *āsu*

4 एतद् *etád*

	SINGULAR m.	SINGULAR n.	SINGULAR f.	DUAL m.	DUAL n.	DUAL f.	PLURAL m.	PLURAL n.	PLURAL f.
N.	एषस् *eshás*	एतत् *etát*	एषा *eshā́*	एतौ *etaú*	एते *eté*	एते *eté*	एते *eté*	एतानि *etā́ni*	एतास् *etā́s*
Acc.	एतम् *etám*	एतत् *etát*	एताम् *etā́m*	एतौ *etaú*	एते *eté*	एते *eté*	एतान् *etā́n*	एतानि *etā́ni*	एतास् *etā́s*
	एनम् *enam*	एनत् *enat*	एनाम् *enām*	एनौ *enau*	एने *ene*	एने *ene*	एनान् *enān*	एनानि *enāni*	एनास् *enās*
I.	एतेन *eténa*		एतया *etáyā*	एताभ्याम् *etā́bhyām* (I. D.)			एतैस् *etaís*		एताभिस् *etā́bhis*
	एनेन *enena*		एनया *enayā*						
D.	एतस्मै *etásmai*		एतस्यै *etásyai*				एतेभ्यस् *etébhyas*		एताभ्यस् *etā́bhyas*

etc., like तद् *tád*, paradigm 1, only in the genitive and locative dual एतयोस् *etáyos*, and एनयोस् *enayos*

5 अदस् *adás*

	SINGULAR m.	SINGULAR n.	SINGULAR f.	DUAL m. n. f.	PLURAL m.	PLURAL n.	PLURAL f.
N.	असौ *asaú*	अदस् *adás* (N. Acc.)	असौ *asaú*	अमू *amū́* (N. A.)	अमी *amī́*	अमूनि *amū́ni* (N. A.)	अमूस् *amū́s* (N. A.)
Acc.	अमुम् *amúm*		अमूम् *amū́m*		अमून् *amū́n*		
I.	अमुना *amúnā*		अमुया *amuyā́*	अमूभ्याम् *amū́bhyām* (I. D. A.)	अमीभिस् *amī́bhis*		अमूभिस् *amū́bhis*
D.	अमुष्मै *amúshmai*		अमुष्यै *amúshyai*		अमीभ्यस् *amī́bhyas* (D. A.)		अमूभ्यस् *amū́bhyas* (D. A.)
Abl.	अमुष्मात् *amúshmāt*		अमुष्यास् *amushyā́s* (Abl. G.)				
G.	अमुष्य *amúshya*			अमुयोस् *amuyos* (G. L.)	अमीषाम् *amī́shām*		अमूषाम् *amū́shām*
L.	अमुष्मिन् *amushmin*		अमुष्याम् *amushyām*		अमीषु *amī́shu*		अमूषु *amū́shu*

6 यद् *yád*

	SINGULAR. m.	n.	f.	DUAL. m.	n.	f.	PLURAL. m.	n.	f.
N.	यस् *yás*	यत् *yát*	या *yā́*	यौ *yaú*	ये *yé*	ये *yé*	ये *yé*	यानि *yā́ni*	यास् *yā́s*
Acc.	यम् *yám*		याम् *yā́m*				यान् *yā́n*		
I.	येन *yéna*		यया *yáyā*	याभ्याम् *yā́bhyām*			यैस् *yaís*		याभिस् *yā́bhis*
D.	यस्मै *yásmai*		यस्यै *yásyai*				येभ्यस् *yébhyas*		याभ्यस् *yā́bhyas*
Abl.	यस्मात् *yásmāt*		यस्यास् *yásyās*						
G.	यस्य *yásya*			ययोस् *yáyos*			येषाम् *yéshām*		यासाम् *yā́sām*
L.	यस्मिन् *yásmin*		यस्याम् *yásyām*				येषु *yéshu*		यासु *yā́su*

7 किम् *kím*

	SINGULAR. m.	n.	f.	DUAL. m.	n.	f.	PLURAL. m.	n.	f.
N.	कस् *kás*	किम् *kím*	का *kā́*	कौ *kaú*	के *ké*	के *ké*	के *ké*	कानि *kā́ni*	कास् *kā́s*
Acc.	कम् *kám*		काम् *kā́m*				कान् *kā́n*		
I.	केन *kéna*		कया *káyā*	काभ्याम् *kā́bhyām*			कैस् *kaís*		काभिस् *kā́bhis*

etc., like the preceding

Obs. The final स् *s* of the nominative singular masculine सस् *sas* (स *saḥ*), स्यस् *syas* (स्य *syaḥ*), and एषस् *eshas* (एष *eshaḥ*) are rejected before all letters, except अ *a*, before which it undergoes the change prescribed in § 28, Exc. 1

§ 248 भवत् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb It is declined like other nouns in वत् *vant* (*cf* § 221, II, Exc 2), *e g* masc nom भवान् *bhavân*, voc भवन् *bhavan*, acc भवन्तम् *bhavant-am*, instr भवता *bhavat-â*, etc The feminine, according to § 210, is भवती *bhavat-î*, and follows the declension of देवी *devî* (§ 230)

§ 249 The reflective pronoun is expressed

1 By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, *e g.* स स्वयम् *sa svayam*, 'he himself'

2 By आत्मन् *âtman*, masc, properly 'the soul,' and declined according to § 211, III., Exc 1, *e g* sing nom आत्मा *âtmâ*, voc आत्मन् *âtman*, acc आत्मानम् *âtmân-am*, instr आत्मना *âtman-â*, etc, *cf* § 239, 17 It is used in this signification in the singular only, *cf* Daçakum in my Chrestomathie, p 189, 9, आत्मानमात्मनोद्धरन्ति सन्तः *âtmânam âtmanoddharanti santah*, 'the brave men save themselves by themselves'

CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL DECLENSION

§ 250 The nouns अन्य *anyá*, 'another,' अन्यतर *anyátara* (its comparative), इतर *ítara*, 'another,' कतर *kátara* (comparative of the interrogative pronoun), 'who or which of two,' कतम *kátama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tátara* (comparative of the pronoun तद् *tad*), ततम *tátama* (its superlative), यतर *yátara* (comparative of the relative pronoun), यतम *yátama* (its superlative), and एकतम *ékatama* (superlative of एक *éka*, 'one') follow the declension of यद् *yád* (§ 247, paradigm 6), but they may also form vocatives

I here give the paradigm अन्य *anyá*.

	SINGULAR. m.	n.	f.	DUAL. m. n. f.	PLURAL. m.	n.	f.
N.	अन्यस्	अन्यत्	अन्या	अन्यौ अन्ये अन्ये	अन्ये	अन्यानि	अन्यास्
V.	अन्य	अन्यत्	अन्ये	अन्यौ अन्ये अन्ये	अन्ये	अन्यानि	अन्यास्
Acc.	अन्यम्	अन्यत्	अन्याम्	अन्यौ अन्ये अन्ये	अन्यान्	अन्यानि	अन्यास्
I.	अन्येन		अन्यया	अन्याभ्याम्	अन्यैस्		अन्याभिस्
D.	अन्यस्मै		अन्यस्यै	अन्याभ्याम्	अन्येभ्यस्		अन्याभ्यस्
Abl.	अन्यस्मात्		अन्यस्यास्	अन्याभ्याम्	अन्येभ्यस्		अन्याभ्यस्
G.	अन्यस्य		अन्यस्यास्	अन्ययोस्	अन्येषाम्		अन्यासाम्
L.	अन्यस्मिन्		अन्यस्याम्	अन्ययोस्	अन्येषु		अन्यासु

Obs. अन्योन्य *anyonya*, इतरेतर *itaretara*, 'one another' (§ 208), and in the Veda इतर 'another,' make in the nom. acc. sing. of the neuter अन्योन्यम्, इतरेतरम्, इतरम्, and have in the vocative the crude form.

§ 251. एक 'one,' एकतर (comparative of एक) 'one of two,' उभय 'both' (has no dual), विश्व 'all,' सम, सिम (in the Veda with the acute on the final), सर्व 'all,' त्व 'another,' differ from the preceding paradigm only in the nom. voc. and acc. sing. of the neuter, which follow the nominal declension, e.g. sing. nom. masc. सर्वस्, neuter सर्वम्, fem. सर्वा, voc. masc. and neuter सर्व, fem. सर्वे. त्व may optionally make in the sing. nom. acc. neuter त्वम् or त्वत्, voc. त्व or त्वत्.

नेम 'half,' follows the declension of सर्व, except in the nom. voc. plur. masc., where it may optionally use the nominal inflexion नेमे or नेमास्.

§ 252. अन्तर signifying outer, and an under garment, अधर inferior, अपर 'another,' अवर posterior, उत्तर 'above,' दक्षिण

'on the right hand,' पर 'behind,' पूर्व 'before,' and स्व 'own,' follow the rule of the preceding paragraph, except in the abl and loc sing masc and neuter and in the nom. voc plur masc, where they may optionally use the nominal inflexions, e g sing nom masc अधरस्, neut अधरम्, fem अधरा, dat masc neut अधरस्मै, fem अधरस्यै, etc, but abl masc neut अधरस्मात् or अधरात्, loc masc neut अधरस्मिन् or अधरे, plur nom voc masc अधरे or अधरास्

§ 253 द्वितीय 'the second,' and तृतीय 'the third,' may optionally follow the pronominal or nominal declension in the sing dat abl gen and loc e g dat masc. neut द्वितीयस्मै or द्वितीयाय, fem द्वितीयस्यै or द्वितीयायै, abl masc neut द्वितीयस्मात् or द्वितीयात्, gen m n द्वितीयस्य, abl gen fem द्वितीयस्यास् or द्वितीयायास्, loc m n द्वितीयस्मिन् or द्वितीये, fem द्वितीयस्याम् or द्वितीयायाम् The rest follow the nominal declension

§ 254 प्रथम 'the first,' चरम 'the last,' अर्ध 'half, part of,' अल्प 'little,' कतिपय 'some,' and the numeral adjectives formed by the affix तय, as पञ्चतय 'fivefold,' may take the pronominal or nominal terminations in the nom and voc. plur masc, e g प्रथमे or प्रथमास् The rest follow the nominal declension

§ 255 The pronominal derivatives which are not mentioned in the preceding paragraphs follow the nominal declension, e g मदीय *madíya*, the possessive pronoun of the first person 'mine,' follows in the masc and neuter § 225, and its feminine, मदीया *madíyá* (§ 210), follows § 226 But कति *kati*, 'how many' (interrogative), यति *yati*, 'how many' (relative), and तति *tati*, 'so many,' which are declinable in the three genders, but only in the plural, differ from § 229 in the nom voc acc plur, which take no termination, therefore e g nom voc acc कति, instr कतिभिस्, dat abl कतिभ्यस्, gen कतीनाम्, loc कतिषु

4 NUMERALS

CARDINAL

§ 256 The crude forms of the simple cardinal are —

१ एक *éka*, 'one'
२ द्वि *dvi* 'two'
३ त्रि *tri*, 'three'
४ चतुर् *chátur*, four
५ पञ्चन् *páñchan* five
६ षष् *shásh*, 'six'
७ सप्तन् *sáptan* (In the Veda सप्तन् *saptán*) 'seven
८ अष्टन् *áshṭan*, eight
९ नवन् *návan* 'nine
१० दशन् *dáçan* ten

The numerals from eleven to nineteen are formed by compounding the first nine from एक to नवन् with दशन् ten. 'Nineteen may also be formed by prefixing ऊन (cf § 258) to विंशति 'twenty' The numerals in न् drop their finals before दशन् The modifications which the first members of eleven, twelve, thirteen sixteen and eighteen undergo may be explained by their being inflected forms

११ एकादशन् 'eleven'
१२ द्वादशन् 'twelve.
१३ त्रयोदशन् (ved. *tráyo°*) 'thirteen'
१४ चतुर्दशन् 'fourteen
१५ पञ्चदशन् 'fifteen.
१६ षोडशन् 'sixteen
१७ सप्तदशन् (ved सप्तद°) 'seventeen
१८ अष्टादशन् eighteen.
१९ नवदशन् or ऊनविंशति nineteen

The numerals from twenty to hundred are formed in a similar manner :—

२० विंशति *viṁçáti*
२१ एकविंशति
२२ द्वाविंशति
२३ त्रयोविंशति
२४ चतुर्विंशति
२५ पञ्चविंशति
२६ षड्विंशति
२७ सप्तविंशति
२८ अष्टाविंशति
२९ नवविंशति or ऊनत्रिंशत्
३० त्रिंशत् *triṁçát*
३१ एकत्रिंशत्
३२ द्वात्रिंशत्

૩૩ ત્રયસ્ત્રિંશત્
૩૪ ચતુસ્ત્રિંશત્
૩૫ પઞ્ચત્રિંશત્
૩૬ ષટ્ત્રિંશત્
૩૭ સપ્તત્રિંશત્
૩૮ અષ્ટાત્રિંશત્
૩૯ નવત્રિંશત્ or ઊનચત્વારિંશત્
૪૦ ચત્વારિંશત્ *chatvâriṁçát*
૪૧ એકચત્વારિંશત્
૪૨ દ્વાચત્વારિંશત્ or દ્વિચત્વારિંશત્
૪૩ ત્રયશ્ચત્વારિંશત્ or ત્રિચત્વારિંશત્
૪૪ ચતુશ્ચત્વારિંશત્
૪૫ પઞ્ચચત્વારિંશત્
૪૬ ષટ્ચત્વારિંશત્
૪૭ સપ્તચત્વારિંશત્
૪૮ અષ્ટાચત્વારિંશત્ or અષ્ટચત્વારિંશત્
૪૯ નવચત્વારિંશત્ or ઊનપઞ્ચાશત્
૫૦ પઞ્ચાશત્ *pañchâçát*
૫૧ એકપઞ્ચાશત્
૫૨ દ્વાપઞ્ચાશત્ or દ્વિપઞ્ચાશત્
૫૩ ત્રયઃપઞ્ચાશત્ or ત્રિપઞ્ચાશત્
૫૪ ચતુઃપઞ્ચાશત્
૫૫ પઞ્ચપઞ્ચાશત્
૫૬ ષટ્પઞ્ચાશત્
૫૭ સપ્તપઞ્ચાશત્
૫૮ અષ્ટાપઞ્ચાશત્ or અષ્ટપઞ્ચાશત્
૫૯ નવપઞ્ચાશત્ or ઊનષષ્ટિ
૬૦ ષષ્ટિ *shashtí*
૬૧ એકષષ્ટિ
૬૨ દ્વાષષ્ટિ or દ્વિષષ્ટિ
૬૩ ત્રયષ્ષષ્ટિ or ત્રિષષ્ટિ
૬૪ ચતુષ્ષષ્ટિ
૬૫ પઞ્ચષષ્ટિ
૬૬ ષટ્ષષ્ટિ
૬૭ સપ્તષષ્ટિ
૬૮ અષ્ટાષષ્ટિ or અષ્ટષષ્ટિ
૬૯ નવષષ્ટિ or ઊનસપ્તતિ
૭૦ સપ્તતિ *saptatí*
૭૧ એકસપ્તતિ
૭૨ દ્વાસપ્તતિ or દ્વિસપ્તતિ
૭૩ ત્રયઃસપ્તતિ or ત્રિસપ્તતિ
૭૪ ચતુઃસપ્તતિ
૭૫ પઞ્ચસપ્તતિ
૭૬ ષટ્સપ્તતિ
૭૭ સપ્તસપ્તતિ
૭૮ અષ્ટાસપ્તતિ or અષ્ટસપ્તતિ
૭૯ નવસપ્તતિ or ઊનાશીતિ

८० अशीति *aśīti*
८१ एकाशीति
८२ द्व्यशीति
८३ त्र्यशीति
८४ चतुरशीति
८५ पञ्चाशीति
८६ षडशीति
८७ सप्ताशीति
८८ अष्टाशीति
८९ नवाशीति or ऊननवति
९० नवति *navati*
९१ एकनवति
९२ द्वानवति or द्विनवति
९३ त्रयोनवति or त्रिनवति
९४ चतुर्नवति
९५ पञ्चनवति
९६ षण्णवति
९७ सप्तनवति
९८ अष्टानवति or अष्टनवति
९९ नवनवति or ऊनशत

१०० शत *çata* masc. and neuter.—१००० सहस्र *sahásra*, masc. neut.—१० ००० अयुत neut.—१०० ००० लक्ष neut., and लक्षा fem.—'One million' प्रयुत neut — 'Ten millions' कोटि fem — 'Hundred millions' अर्बुद masc neut.—'Thousand millions' महार्बुद (अब्ज, खर्बुद) neut.—'Ten thousand millions' खर्व neut —'Hundred thousand millions' निखर्व neut., etc.

§ 257 The numbers 'two hundred,' 'three hundred,' etc., up to 'a thousand,' and 'two thousand' 'three thousand,' up to 'ten thousand' are expressed either by conjoining the first ten cardinals as attributives with the duals and plurals of शत 'hundred' and सहस्र 'a thousand,' or by compounding them with both; the compounds are singular neuters, *e.g.* द्वे शते (dual neut.) or द्विशतम् (nom. sing neut.) 'two hundred' त्रीणि शतानि (plur neut.) or त्रिशतम् 'three hundred'

दशशती fem sing 'ten hundred,' occurs for सहस्र 'a thousand'

When any number from 'eleven' to 'fifty' is to be added to शत 'a hundred,' or सहस्र 'a thousand' the numeral implying the additional number is changed to an adjective by affixing an अ before which final अन्, अति, and अत् are dropped These adjectives agree with the numeral which expresses the larger

number, in gender, number, and case, and are placed before them, *e g* एकादश (from एकादशन् + अ) शतम् 'one hundred and eleven.'

The word अधिक 'increased (by)' is compounded with other numerals in order to denote addition, *e g* पञ्चाधिक 'increased by five' These compounds either agree with शत, सहस्र, etc, in case, number, and gender, or are compounded with them, *e g* पञ्चाधिकं शतम् or पञ्चाधिकशतम् 'hundred and five'

§ 258 In order to denote subtraction, the subtrahend is compounded with following ऊन 'diminished (by),' पञ्चोन 'diminished by five' These compounds (*cf* § 257) are either joined to the minuend as adjectives or compounded with it, *e g* पञ्चोनं शतम् or पञ्चोनशतम् 'hundred diminished by five' = 'ninety five' But when a number is diminished by one, the word एक 'one' is generally left out and ऊन prefixed to the minuend, *e g* ऊनविंशति 'twenty diminished (by one)' = 'nineteen'

§ 259 The first four numerals are declinable in the three genders एक *eka*, the crude form of the masc and neuter, has in the fem एका *ekâ* द्वि *dvi*, 'two,' has in the masc and neuter as crude form द्व *dva*, in the fem द्वा *dvâ* त्रि *tri*, 'three,' is the crude form in the masc and neuter, and substitutes in the fem तिसृ *tisri* चतुर् *chatur*, 'four,' likewise substitutes in the fem. चतसृ *chatasri*

The following numbers up to नवदशन् 'nineteen' are used as adjectives with the same terminations in all genders, agreeing in case with the corresponding substantives, *e g* पञ्चसु ग्रामेषु 'in five villages'

The numerals from ऊनविंशति 'nineteen' up to नवनवति 'ninety nine' are substantives of the feminine gender, ऊनशत 'ninety nine' has the same gender as शत, which as well as that of the following numerals is mentioned in § 256

The objects numbered by these numerals are generally put in the genitive plural, *e g* 'twenty sons' विंशतिः पुत्राणाम्, but some-

times also in the same case as the numeral, e.g. नवतिं पुरः 'ninety towns,' or the numeral even takes the terminations of the plural, e.g. षडशीतयः eighty six.

§ 260 The declension of the numerals up to नवदशन् *navadaçan*, 'nineteen' has some irregularities.

एक *eka*, 'one' as already mentioned (§ 241) follows in a great number of cases the pronominal declension. The dual is wanting and the plural signifies 'some'.

	SINGULAR				PLURAL		
	masc.	neut.	fem.		masc.	neut.	fem.
N	एकः	एकम्	एका	N	एके	एकानि	एकाः
V	एक		एके	V	एके	एकानि	एकाः
Acc.	एकम्		एकाम्	A	एकान्	एकानि	एकाः
I	एकेन		एकया	I	एकैः		एकाभिः
D	एकस्मै		एकस्यै	D	एकेभ्यः		एकाभ्यः
Abl	एकस्मात्		एकस्याः	A	एकेभ्यः		एकाभ्यः
G	एकस्य		एकस्याः	G	एकेषाम्		एकासाम्
L.	एकस्मिन्		एकस्याम्	L.	एकेषु		एकासु

द्व 'two' follows the nominal declension (§§ 225 226) and is used in the dual only. The remaining numerals up to नवदशन् are declinable in the plural only and have many irregularities. I shall give पञ्चन् as the model of those which end in न्.

	m	n	f.	
N V A	द्वौ	द्वे	द्वे	'two
I D A	द्वाभ्याम्			
G L.	द्वयोः			

	m	n.	f.	
N V	त्रयः	त्रीणि	तिस्रः	'three
A	त्रीन्	त्रीणि	तिस्रः	
I	त्रिभिः		तिसृभिः	
D.A.	त्रिभ्यः		तिसृभ्यः	
G	त्रयाणाम्		तिसृणाम्	
L.	त्रिषु		तिसृषु	

	m	n	f
N.V.	चत्वारस्	चत्वारि	चतस्रस् 'four.'
A.	चतुरस्		
I	चतुर्भिस्		चतसृभिस्
D.A.	चतुर्भ्यस्		चतसृभ्यस्
G.	चतुर्णाम्		चतसृणाम्
L	चतुर्षु		चतसृषु

	m f n	m f n	m f n
N.V.A.	पञ्च 'five'	षट् 'six'	अष्ट or अष्टौ 'eight'
Instr.	पञ्चभिस्	षड्भिस्	अष्टभिस् or अष्टाभिस्
D.A.	पञ्चभ्यस्	षड्भ्यस्	अष्टभ्यस् or अष्टाभ्यस्
Gen.	पञ्चानाम्	षण्णाम्	अष्टानाम्
Loc.	पञ्चसु	षट्सु	अष्टसु or अष्टासु

ऊनविंशति 'nineteen' up to नवविंशति 'twenty-nine,' and the numerals from षष्टि 'sixty' to नवनवति 'ninety-nine' and कोटि 'ten millions' follow the paradigm मति (§ 220).

ऊनत्रिंशत् 'twenty-nine' up to नवपञ्चाशत् 'fifty-nine' follow the rules given in §§ 212 and 213, II., e.g. sing. nom. voc. त्रिंशत्, accus. त्रिंशतम्, instr. त्रिंशता, etc.

ऊनशत 'ninety-nine' and the rest ending in अ follow § 225.

ORDINALS.

§ 231. The ordinals, except the equivalent of 'the first,' are derived from the crude forms of the cardinals, as will be shown by the following list:

m n	f	
प्रथम *prathama*	प्रथमा °*mā* or	'the first'
अग्रिम *agrima*	अग्रिमा °*mā* or	
आदिम *ādima*	आदिमा °*mā*	
द्वितीय *dvitīya*	द्वितीया °*yā*, 'the second'	
तृतीय *tṛtīya*	तृतीया °*yā*, 'the third'	

m n	f	
चतुर्थ *chaturthá*	चतुर्थी •*thī* or	the fourth
तुरीय *turīya*	तुरीया •*yā* or	
तुर्य *turya*	तुर्या •*yā*	
पञ्चम *pañchamá*	पञ्चमी *mī*, or	the fifth
पञ्चथ *pañchathá*	पञ्चथी *thī*	
षष्ठ *shashṭhá*	षष्ठी •*ṭhī*	'the sixth
सप्तम *saptamá*	सप्तमी •*mī*	the seventh'
अष्टम *ashṭama*	अष्टमी •*mī*,	'the eighth.
नवम *navamá*	नवमी •*mī*	the ninth
दशम *daçamá*	दशमी •*mī*	'the tenth.'
एकादश *ekādaçá*	एकादशी *çī*	the eleventh,

and so on up to

m n	f	
नवदश *navadaça*	नवदशी *çī* or	the nineteenth
ऊनविंश *ūnaviṃçá*	ऊनविंशी *çī*	
विंश *viṃçá*	विंशी •*çī*, or	'the twentieth
विंशतितम *viṃçatitama*	•मी •*mī*	

and so on up to

m n	f	
नवनवत *navanavatá*	नवनवती •*tī* or	the ninety ninth
नवनवतितम *navanavatitamá*	•मी •*mī* or	
ऊनशततम *ūnaçatatamá*	•मी *mī*	
शततम *çatatamá*	•मी •*mī*	the hundredth

and so on

The masculines and neuters ending in अ are declined according to § 225; the feminines ending in आ according to § 226 and those ending in ई analogously to देवी in § 230 But प्रथम, द्वितीय and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254

CHAPTER III INDECLINABLES

§ 262 The indeclinables comprise 1 A few nouns (*cf* § 211) 2 The adverbs, particles, and interjections 3 The conjugational inflexions

§ 263 I Adverbs and particles are derived from nouns and pronouns by the following affixes

1 तस् *tas* This affix signifies 'from' (ablative), *e g* ग्राम *grâma*, 'a village,' ग्रामतस् *grâma-tas*, 'from the village'

The pronouns तद्, त्यद्, and यद् subjoin this affix to their inflective bases त, त्य, and य (§ 245), *e g* ततस् The pronoun इदम् to इ, इतस्, अदस् to अमु, अमुतस्, किम् to कु, कुतस् 'whence,' एतद् forms it from अ, अतस्

This affix is also added to the prepositions अभि and परि, अभितस्

2 सात् *sât* When the adverbs formed by this affix are connected with the verbs अस् 'to be,' भू 'to become,' and कृ 'to make,' they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e g* अग्निसात् *agni-sât* (from अग्नि *agni*, 'fire') कृ *kri*, 'to change entirely to fire' The स of this affix is never changed to ष (contrary to § 17)

3 वत् *vat* signifies 'like,' ब्राह्मणवत् *brâhmana-vat* 'like a Brahman'

4 शस् *ças* signifies 'fold' and 'successive order,' *e g* द्विशस् *dvi-ças*, 'two-fold,' पादशस् *pâda-ças*, 'foot by foot'

5 धा *dhâ* is added to numerals to imply 'partition' and 'kind,' द्विधा *dvi-dhâ*, 'in two parts,' 'of two kinds.'

6 कृत्वस् *kṛitvas* is likewise attached to numerals to signify 'times, *e.g* पञ्चकृत्वस् *pañcha-kṛitvas*, five times' एक *eka*, one, is represented by स *sa* and the affix by कृत् *kṛit*, सकृत् *sa kṛit*, 'once; स् *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर् *chatur*, द्विस् *dvi s* twice' after चतुर् the स् is dropped, चतुर् four times

7 त्र *tra* is added to some words in the sense of a locative, पुरुषत्रा *purusha-trā*, amongst men' also after स one, सत्रा 'with' When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No I, तत्र *ta tra*, in that (place), अमुत्र कुत्र यत्र इदम् subjoins ह in the same signification, इह here' in the same way also कुह is derived from किम् and सह with from स which may affix also त्रा, सत्रा 'with

8 दा *dā* and र्हि *rhi* are added to pronouns to signify time' the bases of the pronouns are the same as in No 1 and 7, यदा *yadā*, यर्हि *yarhi* when The forms तदा and इदा of which the latter occurs only in the Veda, add also नीम् तदानीम् इदानीम्

9 था *tha* is likewise added to pronouns to denote 'manner the bases of the pronouns are the same as in Nos. 1 7, and 8 तथा *ta-tha*, in that manner But इदम् substitutes इत् and takes the affix थम् इत्थम् The same affix occurs also in कथम्, from किम् 'in what manner'

10 तात् *tāt* is subjoined to words expressing space and time without changing the signification, *e.g* प्राच् *prāñch* 'in front, प्राक्तात् (*cf* §§ 193, 2, and 221 I., *prāk-shu* in the locative plural) Some forms ending in र insert स् before this affix, *e.g* अवर् अवरस्तात् behind similarly from उपरि 'above,' उपरिष्टात् with ष instead of स after र as in § 241

§ 264 II As adverbs are used further —

1 The accusatives singular neuter of all adjectives, *e.g* मृदु 'softly

2 A kind of adverbial compounds, called अव्ययीभाव 'indeclinables,' the first part of which is an indeclinable, *e g* a preposition, अति 'over,' whilst the last part has the form of an accusative singular neuter, *e g* यथाशक्ति 'according to (यथा) one's power (शक्ति).' The last members are modified according to §§ 210*b* and 225, *e g.* अधि with गोपा 'cowherd' makes अधिगोपम् 'amongst the cowherds' For सह 'with,' when first member, is substituted स, *e g.* सचक्रम् 'with the discus (चक्र)' When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, अ sometimes must, sometimes may be added, *e g* अनडुह् 'beast of burden' must become अनडुहम्, but समिध् 'fuel' may become समिधम्, *e g* with उप, उपसमित् or उपसमिधम् For further details *cf* my V G § 682.

3 Many words, for which *cf* my V G § 783, III and the dictionary

§ 265 III The particles are

1 The prepositions which serve to determine more precisely the sense of the cases As prepositions are used

(*a*) The greater part of the prepositions enumerated in § 189, viz, अति 'beyond,' with the accusative, in the Veda also with the genitive अधि 'over,' with the locative, in the Veda also with the accusative, instrumental, and ablative, when doubled, अध्यधि, with the accusative अनु 'after,' in the significations 'to,' 'for,' 'with,' etc, with the accusative and ablative, in the Veda also with the genitive अप 'off,' 'from' with the ablative अभि 'towards,' with the accusative in the same significations as अनु अव 'down,' in the Veda with the ablative आ 'to' with the ablative, in the Veda 'near to' with the locative, 'till to' with the accusative उप 'over,' 'near,' with the locative, 'under,' with the accusative परि 'around,' with the accusative, in the Veda also with the instrumental, in the sense of 'except' with the ablative, in the Veda also in the signification 'over' प्रति 'towards' with

the accusative; 'in return for' and 'like' with the ablative.—सम् 'with' with the instrumental in the Veda.

(*l*) Some other particles and adverbs. With the *accusative*: अधोऽधस् 'near;' अन्तर् 'between' in the Veda also with the genitive and locative; अन्तरा and अन्तरेण 'between,' 'in,' 'outwards;' तेन 'in that direction,' 'there against;' येन 'where against;' अभितस् 'on both sides' उपर्युपरि 'over;' उभयतस् 'on both sides;' धिक् 'fie,' also with the vocative; निकषा 'near,' 'between;' परितस् 'round about' समया 'with,' 'near,' 'in;' सर्वतस् 'from all sides;' हा 'woe!'

With the *accusative, ablative* or *genitive*: words signifying 'far' or 'near' like दूरम् 'far' अन्तिकम् 'near'

With the *accusative* or *genitive*: अधरेण 'under' उपरि 'over' उत्तरेण 'to the north (of)' दक्षिणेन 'to the south (of)' ऋते 'without' (also with the ablative)

With the *accusative* or *locative*: तिरस् 'across'

With the *instrumental*: the words signifying 'with' अमा, योगम् सजूस् सचा (also with the ablative and locative), समम्, सत्रा समम् सह साकम् सार्धम् and in the Veda स्मत्

With the *dative* in the Veda also with the locative: अलम् 'enough,' but when prohibitive 'away with' with the instrumental नमस् 'veneration' वषट् स्वधा and स्वाहा words used at sacrifices, स्वस्ति 'hail' (well being).

With the *dative* or *genitive* शम् 'hail.'

With the *ablative*: आरात् 'far' बहिस् 'out' 'outwards,' the accusatives of the neuter gender of nouns ending in अच् e.g. प्राक् 'before;' उत्तरात् 'from above' दक्षिणात् 'from the right side' प्रभृति 'beginning with,' etc.

With the *ablative* or *genitive*: उत्तरा 'from above' दक्षिणा 'from the right side' पश्चात् 'behind'

With the *genitive*: अधस् 'below,' also with the ablative and in the Veda with the accusative; अन्ति (vedic) 'opposite,' अवस् 'below' पुरस् 'before' 'to the east,' अपरतस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,' उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs ending in अस्तात्

2 Some few words which modify the signification of the preceding word,' *e g* अपि 'even,' after numerals 'all,' चत्वारो ऽपि 'all four,' सर्वे ऽपि 'all together,' इत् (vedic), ईम् (vedic), घ (vedic), ह 'just,' एव 'only,' 'truly,' to the pronoun तद् it gives the signification of the Latin *dem* in *idem*, स एव 'the same,' कम् (vedic) 'well,' चन and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, *e g* किंचित् 'something.'

3 The conjunctions.

(*a*) Copulative conjunctions are अथ 'now,' 'and,' अथो 'then,' अपि 'moreover,' आत् (in the Veda) 'then,' उत 'and,' च 'and' (following the word to which it belongs, like the Latin *que*), तत् 'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च 'farther.'

(*b*) Disjunctive conjunctions are · वा 'or' (following the word to which it belongs), वा वा 'either or' (following the word to which they belong)

(*c*) Adversative conjunctions are . अथ वा 'but no,' तु 'but,' किंतु 'but'

(*d*) Conditional conjunctions are चेत् and यदि 'if'

(*e*) Causal conjunctions are हि, तत्, तेन, तस्मात् 'for this reason,' 'for'

(*f*) Interrogative conjunctions are आहो स्वित्, उताहो, किम्, किमु, कच्चित्, etc

(*g*) Affirmative conjunctions are अङ्ग 'indeed,' अथ किम् 'yes,' अद्धा 'truly,' तथा 'thus,' ओम्, नूनम् 'certainly'

(*h*) Negative conjunctions are न 'no,' ननु, नहि, नहिकम्, etc

§ 266 There are a great number of interjections, *e g* for

calling अङ्ग, भगो, भो etc., *cf.* the dictionary and my K. G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तराम् is affixed, तमाम् in the superlative, *e.g.* from अप 'away' अपतराम्, अपतमाम्; from उच्चैस् 'high' उच्चैस्तराम्, उच्चैस्तमाम्; from पचति third person singular of the present Parasmaipada of पच् 'he cooks' पचतितराम्, पचतितमाम्.